

A  
REMEMBRANCER  
OF  
Excellent Men.

- I. Dr. John Reynolds.
- II. Mr. Richard Hooker.
- III. Dr. William Whitaker.
- IV. Dr. Andrew Willet.
- V. Dr. Daniel Featley.
- VI. Walter Norban, Esq;
- VII. Mr. John Gregory.
- VIII. Bishop Duppa.
- IX. Archbishop Bramhall.
- X. Bishop Taylor.

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Ecclus. 44. 1.

*Let us now praise Famous Men.*

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LONDON,

Printed for John Martyn, at the Bell  
without Temple-Bar, 1670. y





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TO THE  
Noble and Ingenious  
Gentleman-Scholar  
*F. H.*

In hopes he will live to increase  
the Number of  
Excellent Men.

THIS  
REMEMBRANCER  
Is Dedicate by  
*C. B.*

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A  
R E M E M B R A N C E R  
O F  
Excellent Men.

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I. Dr. *John Reynolds.*

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[*From Sir Isaac Wake's Latin  
Oration.*]

1. OW *Frail* and uncertain is the *Life* of Man, I wish, if it had pleased God, we might have learned some *other* way, than by this present spectacle. Yet must we not lament *overmuch* the death of this [excellent  
A 3 Person,

2 Dr. John Reynolds.

Person, whose *happiness* we cannot doubt of, being well assured of his *Piety* and *Virtue*; one, to whom no part of *felicity* is wanting, but that of *Virginus Rufus*, to have another *Tacitus* to give him a Funeral Commendation. As for me, whilst I behold this concourse of *Scholars* at other times pleasant to me, now upon this occasion sad, and call to mind the Royal tears of *Xerxes* poured forth at the view of his numerous *Army*, I cannot choose but mourn and sigh, having before my eyes, as in a glass, the image of *your* Mortality also.

2. For, who is there that in confidence of *Learning*, *Wisdom*, and *Virtue*, can far extend the hope of *Life*, when the inexorable power above hath not pleased to spare this great *propugnator* of the Orthodox Religion, notwithstanding the tears of our *Mother* the University, and the importunate Prayers of the *grieved* Church? Certainly, if those *inestimable* riches of the *mind*, and unperishable

perishable Graces, could impart their efficacy to the *Body*, and give strength and vigour to it, *Reynolds* had still lived here ; not according to his own desire, who preferred *Heaven*, but ours, who would enjoy him : he had *lived* so as never to *dye*, to grow old, or to be sick.

3. But to the great loss of *Man-kind*, it falls out contrary, that the more any man hath enriched his mind with those Divine Ornaments of *Learning and Wisdom*, so much the more hastily does the *Soul* it self, weary of her earthly Tabernacle, aspire to a higher dwelling, and the *Body* having spent all the spirits in those noble, but laboursome studies, fail and decay. This was the Reason why *this Learned Man*, after so many Scholastick Victories and triumphs, his strength of *Body* being wasted, breathed forth his glorious *Soul*, and left us to lament his departure. Indeed he hath lived long enough for *himself*, long enough for *Fame*, (which

yet he could not have out-lived ;) but not long enough for the *Commonwealth*, which hath need of so perfect a pattern of all Virtue; not for the *University*, which wanteth that Light of Learning now extinguished; not for the Common Interest of *Religion*, which being deprived of such a Patron is liable to danger.

4. For although he hath pull'd off the *disguise* from the *Roman* Idolatry, and expos'd it to the hatred of God and Man; although he hath almost cut the throat of the *Antichristian Monster*; though he hath transfix'd the very *heart* of Popery through the sides of *Hart*, yet *Sanders* is still un-touch'd: but he hath felt the hand of God in the *Irish Mountains*, where he wandred; *Bellarmino* is not quite broken; *Baronius* his frauds are not all discovered (not to speak of our growing *Adversaries* :) In the midst of so much work, how could such a man find the *leisure to dye*, the Harvest being so great, and the Labourers  
so

Dr. John Reynolds.

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so few, scarce any at all like unto him?

5. This is matter of Lamentation to the *Church*, whereof she is so sensible, as if she seemed ready to faint at the Death of *Reynolds*. But our Mother the *University* hath a countenance more sorrowful (if more may be) and all bedewed with her tears. She thinks upon nothing but her *Reynolds*, seemeth still to see her *Reynolds*, to hear *Reynolds*, and to embrace his shadow. I cannot deny, that our happy *Mother* hath, in this Age, so numerous an *off-spring* of Learned Sons, that she may rather rejoyce in her *fruitfulness*, than complain of her *loss*, and (if ever) now take up that speech of *Brasidas* his Mother: *Brasidas indeed was a Worthy and Valiant man, but Sparta hath many more such*: Nevertheless I cannot choose but favour and excuse her *pious tears* and just grief, when I consider she hath lost a *person*, who (let not *Envy* hear) so far outshined the rest of her *Sons*,  
in

in the exact skill of divers *Languages*, and the perfect furniture of all *Arts* and *Sciences*, that he seem'd to be a man plac'd above the reach of *Humane Wit*, and one in whom all the *Muses* made trial of their utmost *Abilities*.

I detract from none, whilst I pay *Reynolds* his due; and I am assured, his just praises will without envy be rendred to him by our Reverend *Governours*, who, for their Gravity, Piety, and Learning are an honour to this *University*; and likewise by those most illustrious *Prelates* sitting at the stern of the Church, and there exhibiting to the Christian world admirable demonstrations of their *Sanctity* and *Prudence*. To which greatest Lights of the Church and University, if any one think this our *Doctor* so far inferiour in Merit, as in publick Dignity, let me put him in mind of what the greatest of Bishops, *Austin*, honourably saith of St. *Hierem*, *How much soever a Bishop is above a Presbyter,*



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ter, yet is Hierom the Presbyter a greater man than Austin the Bishop. And when others admire the *Learning* of this our Doctor, his *Humility*, his *Abstinence*; all which were truly to be much admired; I for my part am amazed at this, and shall ever wonder at it that he was able to contain *Glory*, and to despise *Preferment*.

7. I will not say of him what *Illyricus* and *Wigandus* say of *Luther*, whom they have stiled the *German Prophet*: howbeit seeing there is no part in the praises either of *Luther*, or *Calvin*, or *Beza*, or *Whitaker*, which *Reynolds* may not justly challenge: I will congratulate our *Country*, that she brought him forth; our *University*, that she bred him up; and that *Colledge* most fruitful of good Wits, that she nursed *Reynolds*, whom his excellent *Piety*, *Virtue*, and *Erudition* hath advanced, (that I may compare him with his *Collegues*) above *Jewell* himself, above *Wotton*, *Vives*, *Hooker*, & *supra P O L U M*.

8. Now

8. Now let that foul impudent  
\* Duacens.  
 Praef. ad Lib.  
 de triplict  
 Hom. officio. Railer *Weston* \* go vomit  
 forth what scurrilities he  
 will, and accuse our Do-  
 ctor of *slowness*, and of  
*pretending Sickness*. He thinks us all  
 very *dull*, who held such a person in  
 so high *Veneration*, and believed him  
 to be *sick*, whom (alas!) we see *dead*.  
 And yet, *Weston* himself, when he so  
 inveighed against the *Heads* of our  
 University, that, even for being *Mar-  
 ried*, some of them he by name ac-  
 cusing of *wickedness*, could not find  
 so much as one act to be reprehended  
 in the whole life of this most *Holy*  
 man.

9. But he was far off: what did  
 they that stood at nearer distance?  
 They all dearly *lov'd* the man, they  
 lov'd his manners and integrity. And  
 if perhaps his resolute severity and  
 stiffness of mind, without favour and  
 partiality, might be *blamed* in him; or  
 if any thing else (but what could?)  
 Verily that *fault* would sooner be-  
 come

come a *Virtue*, than our *Saint* be made *Vitious*. No question, but he is in a blessed condition among the Holy *Angels*. As for *us*, who reverence the *Memory* of this best and wisest man, we shall not doubt to pronounce, *Oxford* will then be happy, when any equal and like to him shall succeed into his place. For we may have, whom their great *Eloquence*, infinite *Reading*, sublimity of *Wit*, gravity of *Judgment*, *Virtue*, *Humanity*, *Candor*, and all these shewed in excellent *Monuments* and *Writings*, may very much commend; *Reynolds* certainly, we shall not have.

In *B. Maria*, *Ox.* *Maii* 25. 1607.

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Concerning Doctor Reynolds out of Dr. Crackanthorps *Defensio Ecclesiæ Anglicanæ*, c. 69. p. 491. *An.* 1625.

Doctor Crackanthorp there tells the Archbishop of *Spalato*,  
that

that Dr. *Reynolds* was no *Puritan*, (as he called him) but he himself a great *Calumniator*: For first, he professed that he appeared unwillingly in the Cause at *Hampton-Court*, and meerly in obedience to the Kings Command. And then, he spake not one word there against the *Hierarchy*: Nay, he acknowledged it to be consonant to the Word of God, in his *Conference with Hart*. And in *Answer to Sanders* his Book of the Schism of *England*, (which is in the Archbishops Library) he professes that he approves of the Book of Consecrating and Ordering *Bishops*, *Priests*, and *Deacons*. He was a strict observer also of all the *Orders of the Church*, and *University*, both in publick and his own Colledge, wearing the square *Cap*, and *Surplice*, kneeling at the Sacrament, and he himself commemorating their Benefactors at the times their Statutes appointed, and reading that Chapt. out of *Ecclesiasticus*, which is on such occasions used. In a Letter  
also

also of his to *Archbishop Bancroft* (then in Dr. *Crackanthorp's* hands) he professes himself conformable to the *Church of England* willingly, and from his heart, his *Conscience* admonishing him so to be. And thus he remained perswaded to his last breath, desiring to receive *Absolution* according to the manner prescribed in our *Liturgy*, when he lay on his *Death-bed*. VVhich he did from Dr. *Holland* the Kings Professor in *Oxford*, kissing his hand in token of his love and joy, and within a few hours after resigned up his Soul to God.

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II. Mr.

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## II. Mr. *Richard Hooker.*

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[*From Mr. Isaac Walton.*]

I. **H**IS Schoolmaster perswaded his *Parents* (who intended him for a Prentice) to continue him at School till he could find out some means, by perswading his rich *Uncle*, or some other charitable person, to ease them of a part of their care and charge; assuring them that their *Son* was so enriched with the Blessings of Nature and Grace, that God seemed to single him out as a special Instrument of his Glory. And the *Good man* (whose name I am sorry I am not able to recover) told them also, that he would double his *diligence* in instructing him, and would neither expect nor receive any other *reward*,  
than

than the *content* of so happy an employment.

2. His *Parents* and his *Master* laid a Foundation for his future happiness, by instilling into his Soul the Seeds of Piety, those conscientious Principles of loving and fearing God, a Belief that he knows the very secrets of our Souls, that he punisheth our Vices, and rewards our Innocence; that we should be free from Hypocrisie, and appear to man what we are to God, because first or last the crafty man is catch'd in his own snare. These seeds of Piety were so seasonably planted, and so continually watered with the dew of Gods blessed Spirit, as hath made *Richard Hooker* honour'd in this, and will continue him to be so to succeeding Generations.

An. 3. *Eliz. John Hooker* gave Bishop *Jewell* a Visit at *Salisbury*, and besought him for Charity sake to look favourably upon a poor Nephew of his, whom Nature had fitted for a Scholar, but the estate of his Parents

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was

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was so narrow, that they were unable to give him the advantage of *Learning*; and that the *Bishop* would therefore become his *Patron*, and prevent him from being a *Tradesman*; for he was a Boy of remarkable hopes. The *Bishop* appointed, the *Boy* and his *Schoolmaster* should attend him about *Easter* next following; and then after some questions and observations of the Boy's Gravity and Behaviour, gave his *Schoolmaster* a *reward*, and an annual *Pension* to his Parents, promising also to take him into his *Care*.

4. *An. 1567.* About the 14th. year of his *Age* the *Bishop* commended *Hooker* to Dr. *Cole* President of *C. C. Colledge*, who provided for him both a *Tutor* (which was said to be *John Reynolds*) and a *Clerks* place; which though not a full maintenance, yet with the Contribution of his *Uncle*, and the continued *Pension* of his *Patron* the good *Bishop*, it gave him a comfortable subsistence. And in this condition he continued unto the



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the 18th. year of his Age, still increasing in *Learning*, and *Prudence*, in *Humility* and *Piety*.

5. About this time of his Age he fell into a dangerous *Sickness*, which lasted two months; all which time his *Mother* having notice of it, did in her hourly *Prayers* as earnestly beg his life of God, as the *Mother* of St. *Augustin* did that he might become a true *Christian*; and their *Prayers* were both so heard as to be granted. Which *Mr. Hooker* would often mention with much joy, and as often pray, *That he might never live to occasion any sorrow to his good Mother, whom he loved so dearly, that he would endeavour to be good, even as much for hers as for his own sake.*

6. As soon as he was perfectly recovered from this *Sickness*, he took a Journey from *Oxford* to *Exeter* to satisfy and see his good Mother, and by the way visited the good *Bishop*. \* After his return to his *Colledge*, came sad news

\* See a former Vol.

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of the death of his Learned and Charitable *Patron*. But Dr. *Cole* raised his Spirits, and bad him go chearfully to his *Studies*, and assured him he should not want.

7. A little before his death Bishop *Jewell* meeting with Bishop *Sandys* (who had been his companion in exile) began a story of his *Hooker*, and in it gave such a *Character* of his Learning and manners, that though Bishop *Sandys* was educated in *Cambridge*, where he had obliged and had many Friends; yet his Resolution was, that his Son *Edwin* should be sent to *Corpus Christi Colledge* in *Oxford*, and by all means be Pupil to Mr. *Hooker*, though his Son *Edwin* was then almost of the same Age. For, said the Bishop, *I will have a Tutor for my Son, that shall teach him Learning by Instruction, and Virtue by example.* And doubtless, as to these two, a better choice could not be made. For by great industry added to his great Reason, *He did not only know more, but*  
*what*

what he knew, he knew better than other men. And such was his pious behaviour, that in four years he was but twice absent from the Chappel-Prayers: and there he shewed an awful Reverence of that God which he worshipped. He was never known to be angry, or passionate, or extreme in any of his desires; never heard to repine or dispute with Providence, but by a quiet gentle submission bore the burthen of the day with patience. And when he took any liberty to be pleasant, his wit was never blemish'd with Scoffing, or the utterance of any conceit that bordered upon, or might beget a thought of looseness in his hearers.

8. In the 19th. year of his Age, Decemb, 24. 1573. he was chosen to be one of the 20 Scholars of the Foundation. And Feb. 23. 1576. his Grace was given him for Inceptor of Arts, Dr. Herbert westphaling, a man of note for Learning, being then Vice-chancellor. The Act following he

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was compleated *Master*, his Patron Doctor *Cole* being *Vicechancellor* that year, and his dear Friend Mr. *Henry Savil* of *Merton Colledge*, being then one of the Proctors: That *Savil*, which afterward founded two famous Lectures in the *Mathematicks*, and enriched the world with that laborious and chargeable Edition of St. *Chrysostomes Works* in Greek.

9. And in this year 1577. Mr. *Hooker* was chosen *Fellow* of the Colledge, happy also in being the Contemporary and Friend of Dr. *John Reynolds*, and of Dr. *Spencer*: both which were after successively made *Presidents* of that Colledge, men of great Learning and Merit, and famous in their Generations. Happy he was also in the Pupillage and Friendship of his *Edwin Sandys* (after, Sir *Edwin Sandys*, known by his *Speculum Europe*) and of *George Cranmer* (the Great Archbishop and Martyr's grand Nephew, a Gentleman of singular hopes:) both whom, a desire to know

know the Affairs, and Manners, and Learning of other *Nations*, that they might thereby become the more serviceable unto their own, made to put off their Gowns, and leave Mr. *Hooker* to his Colledge and private Studies.

I. Thus he continued his Studies in all quietness for the space of three or more years; about which time he entred into *Sacred Orders*, and was made Deacon and Priest, and not long after in obedience to the Colledge Statutes being to Preach at *St. Pauls Cross, London*, to *London* he came to the *Shunamites* house (a house so called, for that beside the *Stipend* paid the *Preacher*, there is *provision* made for his Lodging and Diet two days before and one day after his *Sermon*;) but to this house Mr. *Hooker* came so wet, so weary, and weather-beaten, that hardly with much diligent attendance was he enabled to perform the office of the day, which was in or about the year 1581.

II. *An. 1584. Decemb. 9.* he was

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presented by *John Cheney* Esquire, to a Country Parsonage, which was *Draiton-Beauchamp* in *Buckinghamshire*, not far from *Alesbury*, and in the Diocess of *Lincoln*, where he continued about a year; in which time his two Pupils, *Edwin Sandys*, and *George Cranmer*, were returned from *Travel*, and took a Journey to see their Tutor; where they found him with a Book in his hand, (it was the *Odes of Horace*) being then tending his small allotment of *Sheep* in a common field: which he told his Pupils he was forced to do, for that his *Servant* was gone home to *dine*, and assist his *wife* to do some necessary household business. When his *Servant* returned and released him, his two *Pupils* attended him to his house, where their best entertainment was his *Company*; and having stayed till next morning (which was time enough to *discover and pity* their Tutors condition) and having given him as much present *comfort* as they were able, they  
return

return to *London*. Then *Edwin Sandys* acquaints his Father of his Tutors sad case, and solicits for his removal to some *Benefice* that might give him a more comfortable subsistence.

12. Not long after Mr. *Alvie*, Master of the *Temple* died (a man of strict Life, of great Learning, and of so venerable behaviour, as to gain such a degree of Love and Reverence from all men, that he was generally known by the name of *Father Alvie*) into whose place *Bishop Sandys* commended *Hooker* with such effectual earnestness, and so many testimonies of his worth, that he was sent for to *London*, and there the place was proposed to him by the *Bishop*, as a greater freedom from cares, and the advantage of a *better Society*, a more *liberal Pension* than his Country Parsonage did afford him: and at last notwithstanding his averseness he was persuaded to accept of the *Bishops* proposal, being by Patent for life made *Master of the Temple*, March, An. 1585.

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13. *Mr. Walter Travers* was *Lecturer* at the *Temple* for the Evening Sermons, a man of competent Learning, of a winning Behaviour, and a blameless Life, but ordained by the *Presbytery* in *Antwerp*. He had hope to set up the *Geneva Government* in the *Temple*, and to that end used his endeavours to be *Master* of it; and his being disappointed by *Mr. Hookers* admittance, proved some occasion of *opposition* betwixt them in their *Sermons*. Many of which were concerning the *Doctrine*, *Discipline*, and *Ceremonies* of this Church; insomuch that, as one hath pleasantly express'd it, *The Forenoon Sermon spake Canterbury, and the Afternoon Geneva.*

14. The *oppositions* became so visible, and the *Consequences* so dangerous (especially in that place) that the prudent *Archbishop* put a stop to *Mr. Travers* his Preaching, by a positive *Prohibition*. *Mr. Travers* appeals, and Petitions her Majesty and the Privy Council to have it recalled, but in  
vain :



vain: For the Queen had entrusted the *Archbishop* with all Church Power. Hereupon the *party*, intending the *Archbishop's* and Mr. Hooker's disgrace, *privately printed the Petition*, and scattered it abroad. Now is Mr. Hooker forced to appear publickly, and print an *Answer* to it: which he did, and it proved a full Answer, writ with such clear *Reason*, and so much *Meekness*, and *Majesty* of Style, that the *Bishop* began to wonder at the man, to rejoyce that he had appeared in his cause, and disdained not earnestly to beg his friendship, even a familiar friendship with a man of so much quiet *Learning* and *Humility*.

15. The Foundation of his eight Books of *Ecclesiastical Politie* was laid in the *Temple*, but he found it no fit place to finish what he had there designed, and therefore solicited the *Archbishop* for a remove, saying, *When I lost the freedom of my Cell, which was my Colledge, yet I found some degree of it in my quiet Country Parsonage. But*

*I am weary of the noise and oppositions of this place. And indeed God and Nature did not intend me for Contentions, but for Study and Quietness. I have begun a work in which I intend the Justification of our Laws of Church Government, and I shall never be able to finish it, but where I may study and pray for Gods Blessings upon my Endeavours, and keep my self in peace and privacy, and behold Gods Blessing spring out of my Mother Earth, and eat my own Bread without oppositions; and therefore, if your Grace can judge me worthy such a favour, let me beg it, that I may perfect what I have begun.*

16. About this time the Rectory of *Boscum* in the Diocess of *Salisbury*, and six miles from that City became void: to which Mr. *Hooker* was presented (in the vacancy of that Bishoprick) by the *Archbishop* of *Canterbury* in the year 1591. And in the same year, *July 17.* was he made a *minor Prebend* of *Salisbury*, the Corps to it being *Neather Havin*, about ten miles from

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from that City ; which *Prebend* being of no great value , was intended chiefly to make him capable of a better preferment in that Church. In this *Boscum* he continued till he had finished *four* of his *eight* proposed *Books*, and these were publish'd with that large and affectionate *Preface*,  
*An. 1594.*

17. The Parsonage of *Bishops-Borne* in *Kent* three miles from *Canterbury*, is that *Archbishops* Gift. In the latter end of the year 1594. Dr. *William Redman*, the Rector of it, was made Bishop of *Norwich*, by which means the power of presenting to it was *pro ea vice* in the *Queen*. And she presented *Hooker*, whom she loved well, to this good living of *Borne*, July 7. 1595. In which Living he continued till his death , without any addition of dignity or profit. His fifth Book of *Eccl. Politie* was Printed first by it self (being larger than his first four) and dedicated to his Patron *Archbishop Whitgift*, *An. 1597.*

18. These

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18. These Books were read with an admiration of their excellency in *this*, and their just fame spread it self into *Forein Nations*. Dr. Stapleton having read the first four, boasted to Pope Clement VIII. That a poor obscure English Priest had writ four such Books of Laws and Church Politie, and in a style that express'd so grave and such humble Majesty, with clear demonstration of reason, that in all his reading he had not met with any that exceeded him. And the Pope having heard the Doctor interpret to him a part in *Latin*, said, There is no Learning this man hath not search'd into; nothing too hard for his understanding: this man in a word deserves the name of an Author: Books will get reverence by Age; for there is in them such seeds of eternity, that if the rest be like this, they shall last till the last fire shall consume all Books.

19. King James also, at his first coming into this Kingdom, enquiring of the Archbishop Whitgift for his friend

friend Mr. Hooker, and being answered that he died a year before *Queen Elizabeth*, who received the sad news of his death with very much sorrow, replied, *And I receive it with no less, that I shall want the desired happiness of seeing and discoursing with that man, from whose Books I have had so much satisfaction*: Adding, *Though many other write well, yet in the next Age they will be forgotten: but doubtless there is in every page of Hooker's Book the Picture of a Divine Soul; such Pictures of Truth and Reason, and drawn in so sacred colours, that they shall never Fade, but give an immortal memory to the Author*. Nor did that learned King use to mention him without the title of *Learned*, or *Judicious Hooker*: nor his Son, our late King *Charles the First*, without the same reverence; enjoying his Son our present Sovereign to be studious in *Mr. Hooker's Books*. What the Learned *Cambden*, (where he noteth the death of *Hooker*, and Commends his

*Modesty*

*Modesty* and other Virtues) wished, That for the honour of this, and benefit of other Nations, those Books were turned into the Universal Language, is now accomplish'd by the happy Pen of Dr. *John Earl* Lord Bishop of *Salisbury*, a man like unto *Hooker*, for his innocent Wisdom, sanctified Learning, and Pious, Peaceable, Primitive Temper.

20. Mr. *Hooker's* Parsonage of *Borne* being near the common Road that leads from *Canterbury* to *Dover*, many mov'd by the Fame of his Learning and Holiness turn'd out of their way, and others (Scholars especially) came purposely to see the man: *A man in poor Cloaths, his Loyns usually girt in a coarse Gown or Canonical Coat, of a mean Stature, and Stooping; and yet more lowly in the thoughts of his Soul (so mild and humble that his poor Parish-Clerk and he did never talk, but with both their Hats on, or both off at the same time) short-sighted; his Body worn-out, not with Age, but Study*  
and

and Mortification : his Face full of Heat-Pimples , begot by his unactive and Sedentary Life. Here he gave a Holy Valediction to all the pleasures and allurements of Earth , possessing his Soul in a Virtuous Quietness , in Constant Study, Devout Prayers, and heavenly Meditations.

21. His use was to Preach once every Sunday, and hear his Curate to Catechise after the second Lesson in the Evening Prayer : his Sermons were neither long nor earnest , but uttered with a Grave Zeal, and an Humble Voice : his eyes always fix'd on one place to prevent his imagination from wandring ; insomuch that he seem'd to study as he spake. The design of his Sermons, (as indeed of all his Discourses) was to shew reasons of what he spake ; and with these Reasons such a kind of Rhetorick, as did rather convince and perswade, than frighten men into Piety ; studying not so much for matter (which he never wanted) as for apt illustrations to inform and

C

teach

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teach his unlearned hearers by familiar *Examples*, and then make them better by convincing *Applications*.

22. He never failed, the *Sunday* before every *Ember-week* to give notice of it to his *Parishioners*, perswading them both to *Fast*, and then to double their *Devotions* for a Learned and *Pious Clergy*; but especially the last: saying often, *That the Life of a Pious Clergy-man was Visible Rhetorick, and so convincing, the most Godless men (though they would not deny themselves the enjoyment of their present Lusts) did yet secretly wish themselves like those of the strictest Lives.* He did usually every *Ember-week* take from the *Parish-Clerk* the *Key of the Church-Door*, and lock himself up there many hours, and the like, most *Fridays* and other days of *Fasting*.

23. He would by no means omit the customary time of *Procession*, perswading all both Rich and Poor, (if they desired the preservation of *Love*, and their *Parish-Rights* and *Liberties*,



to accompany him in his *perambulation* : and most did so. In which he would usually express more pleasant *discourse* than at other times, and drop some good *Sentences* and *Observations* to be remembred by the *young* people ; still inclining all his Parishioners to *mutual Love* and Kindness.

24. He would often *Visit the Sick* unsent for, supposing that the fittest *time* to discover those errors, to which health and prosperity had blinded them : and having by pious *Reasons* and *Prayers* moulded them into holy *Resolutions* for the time to come, he would incline them to *Confession*, and bewailing of their Sins, with purpose to forsake them, and then to receive the *Communion*, both as a strengthening of those Holy Resolutions, and as a Seal betwixt God and them of his Mercies to their Souls, in case that present Sicknes did put a period to their lives.

25. He was diligent to prevent *Law-Suits*, still urging his Neighbours

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to bear with each others infirmities, and live in love, *Because he that lives in Love lives in God, for God is Love.* And to maintain this holy fire of Love constantly burning on the Altar of a pure heart, his advice was *to watch and pray*, and always keep themselves fit to receive the Communion, and then to receive it *often*; for it was both a confirming and increasing of their Graces. This was his advice: And at his entrance or departure out of any *house*, he would usually speak to the whole Family and *bless* them. And though in this *declining Age* such examples are almost incredible, yet let *his memory* be blest with this true Recordation: Because he that praises Mr. *Hooker*, praises *God*, who hath given such gifts unto men. And let this invite posterity to imitate his Virtues.

26. In the year 1600. and of his age 46. he fell into a sickness, occasion'd by a *cold* taken in his passage betwixt *London* and *Gravesend*. But a  
 submis-

submission to *his will* that makes the Sick mans bed easie by giving rest to his soul, made his very Languishment comfortable. And yet all this time he was solicitous in his *Study*, and said often to Dr. *Saravia*, Prebend of *Canterbury* (with whom he entred into a sacred Friendship at his coming to *Borne*, who saw him daily, and was the chief comfort of his life;) *That he did not beg a long life of God for any other reason, but to live to finish his three remaining Books of Politie; and then, Lord let thy Servant depart in Peace*, said he. And God heard his Prayers, although he denied the Church the benefit of them, as *Completed* by himself: and 'tis thought he hastned his own death, by hastning to give life to his *Books*. But this is certain, that the nearer he was to his *Death*, the more he grew in *Humility*, in holy Thoughts, and Resolutions.

27. In this time of his Sicknesse, and not many days before his death, his house was rob'd; of which he ha-

34 *Mr. Richard Hooker.*

ving notice, his question was, *Are my Books and written Papers safe?* And being answered that they were, his reply was, *Then it matters not, for no other loss can trouble me.*

28. About one day or two before his death, Dr. *Saravia*, who knew the very secrets of his soul (for they were supposed to be *Confessors* to each other) came to him, and after a Conference of the benefit of the *Churches Absolution*, it was resolved that the Doctor should give him both *that*, and the *Sacrament* the day following. Which being performed, he returned early the next morning, and found Mr. *Hooker* deep in Contemplation, and not inclinable to discourse; which gave the Doctor occasion to require his present thoughts; to which he replied, *That he was meditating of the number and nature of Angels, and their blessed Obedience and Order, without which peace could not be in Heaven. And oh! that it might be so on earth.* And a little afterward,  
*Lord*

Mr. Richard Hooker. 35

Lord shew Mercy to me, and let not death be terrible, and then take thine own time, I submit to it: let thy will be done. And after a little slumber, Good Doctor (said he) God hath heard my daily Petitions, for I am at peace with all men, and he is at peace with me: And from that blessed assurance, I feel that inward joy, which this world can neither give, nor take from me. Then after a short conflict betwixt Nature and Death, a quiet sigh put a period to his last breath, and he fell asleep.

29. He died in the 46. or 47. year of his Age, Mr. *Cambden* who hath the year 1599. and the Author of that *Inscription* on his Monument at *Borne*, who hath 1603. are both mistaken. For it is attested under the hand of Mr. *Somner*, *Canterbury-Register*, that *Richard Hooker's* Will bears date *Octob. 26. 1600.* and that it was prov'd *Decemb. 3. following.* He left four Daughters, and to each of them 100. l. his Wife *Jone* his sole Executrix, and by his *Inventory* his

36 *Mr. Richard Hooker.*

Estate (a great part of it being in Books) came to 1092 l. 9 s. 2 d. His youngest Daughter *Margaret* was Married unto *Ezekiel Clark* a Minister neer *Cant.* who left a Son *Ezekiel*, at this time Rector of *Waldron* in *Suffex.*

30. [*Dr. Henry King Bishop of Chichester in a Letter to Mr. Walton.*] “ My *Father's* knowledge of  
“ *Mr. Hooker* was occasion'd by the  
“ Learned *Dr. John Spencer*, who af-  
“ ter the Death of *Mr. Hooker*, was so  
“ careful to preserve his *three* last  
“ Books of *Ecclesiastical Politie*, and  
“ other Writings, that he procur'd  
“ *Henry Jackson* then of *C. C. Col-*  
“ ledge to transcribe for him all *Mr.*  
“ *Hookers* remaining written Papers,  
“ many of which were imperfect; for  
“ his Study had been rifled or worse  
“ used by *Mr. Clark*, and another of  
“ *Principles* too like his. These Pa-  
“ pers were endeavour'd to be com-  
“ pleted by his dear Friend *Dr. Spen-*  
“ cer, who bequeathed them as a pre-  
“ cious Legacy to my *Father*, then  
*Bishop*

"*Bishop of London.* After whose  
"death they rested in my hand, till  
"Doctor *Abbot* then *Archbishop* of  
"Canterbury commanded them out  
"of my Custody. They remained,  
"as I have heard, in the *Bishops* Libra-  
"ry till the Martyrdom of *Archbi-*  
"shop *Laud*, and were then by the Bre-  
"thren of that Faction given with the  
"Library to *Hugh Peters* : and al-  
"though they could hardly fall into  
"a fouler hand, yet there wanted not  
"other endeavours to corrupt them  
"and make them speak that Language  
"for which the Faction then fought :  
"which was, to subject the Sovereign  
"power to the people. Thus for *Bi-*  
"shop King.

31. Soon after Mr. *Hooker's* death,  
*Archbishop Whitgift* sent for Mrs.  
*Hooker* to *Lambeth*, and examined her  
concerning those three last Books : to  
whom she confessed, That Mr. *Clark*,  
and another Minister near *Canterbury*  
came to her, and desired that they  
might go into her Husbands Study, and  
look

38      *Mr. Richard Hooker.*

*look upon some of his Writings : and that there they two burnt and tore many of them ; assuring her that they were Writings not fit to be seen, and that she knew nothing more concerning them.*

32. Dr. Barnard, Chaplain to the late Primate *Usher*, saith in his *Clavi Trabales*, that searching the Bishops Mss. he found the three supposed last Books of *Mr. Hooker*, and that in the three Books lately printed there are many *Omissions*, and *Incoherences*. To which Book of Dr. Barnard the Reader is referred.

33. Let me not omit that wise Answer of our late blessed King to the Lord Say, who alledged *Mr. Hooker's* Authority in one of the three written Books. *Those Books*, said the King, *are not allowed to be Mr. Hooker's genuine work : but yet however, I will grant what you would prove out of those doubtful Books, if you will consent to the Judgment of Mr. Hooker in the other five, which are undoubtedly his.*

34. To



*Mr. Richard Hooker.* 39

34. To conclude, Sir *William Cooper*, who acknowledged *Mr. Hooker* to have been his Spiritual Father, had the Honour to build him a *Fair Monument in Borne-Church*, long after his Death: the last Verses of the *Epitaph* are these.

(wise;  
*Ambitious men, learn hence to be more  
Humility is the true way to rise:  
And God in me this lesson did inspire,  
To bid the humble man, Friend sit up  
(higher.*

*Mr. Hooker would often say,*

“The Scripture was not writ to  
“beget Pride, and Disputations, and  
“opposition to Government; but  
“Humility, and Obedience, and  
“Peace, and Piety in Mankind.

*Ob. An. 1600. Æt. 47.*

III. Mr.

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### III. Dr. *Will. Whitaker.*

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[*From the Latin Life before his Works.*]

I. **N** *Azianzen* saith, *Let a Minister teach by his Conversation also, or not teach at all: Herein shewing his Zeal, rather than his Judgment: for Christ would have the Doctrine even of the impure Pharisees, sitting in Moses Chair, to be heard, and his Apostle rejoiceth that Christ is preached howsoever, though out of Envy and Contention. Nevertheless, it is true, the Doctrine is more accepted, when it is delivered by a clean hand; and when the will of God is declared to us by one that does it. The more worthy is the holy and learned Whitaker to be set forth, whose great care*  
 was

was, *Vertere verba in opera*, as St. *Jerom* speaks, to be an example of what he taught ; and who deserved a better Pen (an *Homer* to describe this *Achilles*) than mine : yet shall I endeavour to recompence the want of Oratory, by my diligence and *Fidelity* in the Narration.

2. He was born in *Lancashire* at *Holme*, in the Parish of *Burnbey*, a mountainous place, in such an *Air* as is fittest to cherish a purer *Wit* : his *Parents* both of good Families and noble Alliance. Having passed his *Childhood* under their Tuition, and learned the first Rudiments of *Grammar* under his Master *Hartgrave* (to whom afterward he was a good Benefactor :) at 13 years of age, his Uncle Dr. *Nowell*, the famous Dean of *Pauls*, for his better Education, sent for his Nephew into his house, and kept him in *Pauls-School* till he was fit for the *University*.

3. At the age of 18. the good Dean sent him to *Cambridge*, and placed

ced him in *Trinity-Colledge* under the care of Mr *west* ; where for his proficiency in Manners, and Learning, he was chosen first *Scholar* , then *Fellow* of the House , and performed both his private and publick Exercises with such commendation, that in due time he was honoured with his *Degrees* in the *Arts* ; and having with much *applause* attained them, gave not himself to ease, as many do, but followed his Studies with greater vehemence.

4. His *first-fruits* he gratefully paid to his Reverend Uncle, in the *Translation* of his Elegant Latin *Catechism* into as Elegant *Greek*. And further to shew his Affection to the Church of *England* , he rendred the *Liturgy*, or *Divine Service* into pure *Latin*. Lastly he adventured upon a greater work, and excellently translated into the *Latin* Tongue that learned *Defence of Bishop Jewell* against *Harding*, wherein 27 *Theses* are maintained out of the Monuments of *Fathers*

*thers* and *Councils* within the first 600 years after *Christ* : A work of great use to the *Church*, and promising that the *Translator* would in time be *Author* of the like.

5. After he had performed a solemn *exercise* at the *Commencement*, being upon a disputation between the *Proctors* chosen to be *Father* of the *Artists* (whose office is to praise, encourage, and exhort the *proceeders*, and to handle some *Questions* in *Philosophy*) and had thereby filled the *University* with admiration of his *Learning* and *Eloquence*, he applied himself mainly to the study of *Divinity*, and to the reading of *Holy Scripture*; to which he ever attributed all *Authority* in matters of *Faith*, and *Controversies* of Religion. Yet he diligently turned over the *Writings* of *Modern Divines* : and such was his indefatigable pains, within few years he read over all the sound and most useful Books of the *Fathers*, both *Greek* and *Latin*; setting himself a daily

daily task, which if he were interrupted, and lost any time in his daily business by visit of friends, his manner was to make it up by his *night watchings*. But by this custom, though he gained *knowledge*, he impaired his *health*; neither the firm *constitution* of his Body, nor his temperate *diet*, nor the *Recreation* he sometimes used, by *Shooting*, by *Angling*, and (when the season of the year would not suffer these) by the Philosophical Game at *Chess*: I say, none of these could make amends for the injuries his health received from his *immoderate Studies*.

6. However, he pleased himself in the daily increase of his large stock of *Learning*, and thereby was most dear to the Learned Master of his College, *Doctor Whitgift*; not only intimate with him, whilst he continued *Master*, but after he was advanced to the highest place of the Church, still accounted as a most beloved *Son*. Together with daily and nightly reading

ing of good *Authors*, he was much and frequent in all *exercises*, *Common-placing* in the Chappel, *Country-Preaching*, and *Domestick Catechising* in the same Colledge: to which adde his three solemn *Lectures* for his degree of *Batchelor* in *Divinity*. In all which I know not whether he shewed himself a more learned *Divine*, or more pious *Christian*.

7. Those were but *Specimens* and *Documents* of his future excellencies. For at the publick Commencement, *An. 1578.* at *St. Maries* he preached the *Latin-Sermon*, Learned, Pious, Eloquent. Then he handled two *Theological Questions*, and answer'd in the Schools solidly and subtilly; to the satisfaction of all. And yet they were not satisfied, for our *Whitaker* was called again into the Battel, to defend certain *Theses* (which he did with great sufficiency) against the opposition and assault of the *Heads* of Colledges, and other the most able *Doctors* of the University.

D

8. This

8. This Victory being obtained, he rested himself a while in his *College*; yet, so as to prepare himself for more work. And that was cut out for him, when by the remove of Doctor *Chaderton*, from the *Doctoral* to the *Episcopal Chair*, our *Whitaker* was chosen *Regius Professor* in his room; the *Electors* passing by his *Seniors*, and preferring him, for his great reading and judgment surpassing his years and standing. Although this high dignity was conferred on him, not by his own ambitious *suit*, but for his *merit* and worth, and the good trial the *University* had of him; yet his *friends* were a little doubtful how he would bear the *Envy* and burden of the place: comforting themselves nevertheless, and hoping good success, as being assured by his *Sobriety* and *Prudence*, in such years, together with his industry in Studies, and his unfeigned Piety and Devotion.

9. Nor were they deceived in their hopes; for no sooner had he settled him



him to his *Lectures*, but they found all things in him, requisite in an excellent Divine, and a most exercised Professor; various *Reading*, sharp *Judgment*, easie and pure *Expression*, sound and solid *Doctrine*: all these (which indeed are all commendable) shined forth in his first *prelections*. Whereupon, his *Fame* is spread through the *University*, and the *Students* flock unto him in greater *Numbers*, and attend with greater earnestness, and write his *Dictates*. His first endeavours were in the interpretation of the three first Chapters of *St. Luke*: next he ran over all the *Epistle* to the *Galatians*: then he attempted *St. Pauls First to Timothy*: whence he proposed many useful *observations* for young *Divines*: Lastly, he explained the *Song of Solomon*. And so laying aside the Interpretations of *Scriptures*, *An. 1585. Feb. 17.* he began to bend his Forces to the *Controversies* of Religion between *us* and the *Papists*.

10. But before this *An. 1581.* in

his answer to *Campians 10 Reasons*, he disarmed that vaunting Adversary; and after him, replied to *Dureau* (who engaged in the quarrel on *Campians* behalf) and stopped the mouth of that railer, using such civility and wit, and evidence in these two Books, that *himself* was thereby much honoured, and the *Cause* of our Church very much advantaged. His next opposite was *Saunders*, a notable English Papist, against whose *demonstrations of Antichrist*, our *Whitaker* published an Answer, with an Appendix, his *Thesis de Antichristo*, when he commenced *Doctor*. This Answer to *Saunders* gave him another Adversary, *Reynolds*, whose aspersions he vouchsafed to wipe off, and then set upon a more noble Champion *Bellarmino*.

II. And first he began with the Controversie *de Scripturis*, which he proposed *Methodically*, and treated on *accurately* in six questions, published by himself, *An. 1588*. So proceeding orderly, he went through the  
Contro-

Controversies. *De Ecclesia, De conciliis, De Romano pontifice, De Ministris, De Mortuis, De Ecclesia Triumphante, De Sacramentis, De Baptismo, De Eucharistia.* All which as he had handled with the Admiration and Applause of his *Auditors*, so they wished he had time to revise them, and set them forth in Print. But the *Professor* being carried on with a desire of confuting *Bellarmino* throughout, laid by his former *Lectures*, expecting at length some convenient time to publish them: which God was not pleased to afford him, but took him away (too soon for us) from fighting his *Battels* in defence of truth, to receive the *Crown* he had ready for him. In all those *Controversies*, his assiduity and diligence was very great, reading twice or thrice every week in *Term time*, except hindered by some weighty business, which seldom happened, and was carefully avoided: He dealt with his *Adversary* civilly, and ingenuously, not disparaging, but

making the best of his *Arguments*, finding out and shewing the *Knot*, and then dexterously untying it: such was his *Candor*, that *Bellarmino* himself is said to have gratefully acknowledged it.

12. Nevertheless, *Stapleton* (*Bellarmino* being silent) finding a sore place of his (*lib. 9. Princip. Doct.*) gently touched by *Whitaker*, kicks at him, and casts upon him whole loads of Reproaches and Slanders, without wit or modesty, in a Book written (as he pretends) at his *spare hours*, in answer to the third Question of the *second Controversie*. To which *Whitaker* speedily prepares a *Reply*, somewhat more sharp than his manner was (for some Diseases must have strong Medicines) and so fully and clearly refutes all his Reasons and Reproaches, that the *Louvain Doctor* had no more spare hours, nor play days, to write any more against *Whitaker*: neither are those mad and unsavory words, (*Doctor indocte, disputator absurde,*

*surde, professor asinine, Magister mendax, &c*) any more heard, touching the most perfect and most *Modest Divine* of our Age.

13. It is to be wished, that the rest of *Dr. Whitakers* Writings may come to light: namely, several *Sermons ad clerum*, preached in the beginning of every year: Brief *determinations* of Theological Questions in the Schools, very many, and written with his own hand: Fuller and more exact *determinations* of questions at the Commencement, of the same number with his *Latin Sermons*: a Book against *Stapleton, De originali peccato*, written fair and prepared for the Press: The loss of these we may impute to his *Immature Death*. For by a winter Journey to *London*, and immoderate watching, he contracted a Disease, whereof he died peaceably, breathing out his Spirit sweetly as an infant, and saying, *He desired to live no longer, unless for Gods Honour and the Churches service.* He

was honourably buried in his Col-  
ledge, (having been *Regius Pro-*  
*fessor An. 16.* Head of St. Johns,  
*An. 9.*) Decemb. 1595. *Æt. 47.*

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IV. Dr.

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## IV. Dr. *Andrew Willet*.

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[*From Dr. Peter Smith.*]

1. **T**Here is no way more expedite of *instruction to good life* (as *Polybius* wisely observeth) than by the knowledge of things past, and of the noble acts of famous Worthies : their *Histories* are our Documents, and their honours our incitements ; whereas *Fame* contemned brings contempt of *Virtue*. We are not easily moved with *Precepts* ; *Examples* are more powerful. Wherefore I have adventured briefly to sum up a few remarkable passages of the *Life and Death* of the Laborious and Learned Dr. *Willet*, whose worth in the full Latitude cannot easily be expressed, and my guide herein shall be either certain knowledge or most credible relation.

2. It

2. It was ever esteemed no mean blessing to be well *descended* ; and though thy Fathers goodness shall avail thee little , if thou beest not good , yet it availeth much to make thee good. Such a good *Father* had this worthy man , by name Mr. *Thomas Willet* a grave Divine, who in his younger time was *Sub-Almoner* unto that Reverend Prelate Dr. *Cox* Eleemosynary and Schoolmaster unto *Edward VI.* our *Englands* young *Josiah* of most blessed memory : After whose death, Dr. *Cox* being in Exile during the Reign of Queen *Mary*, this Mr. *Willet* was not only deprived of his Service, but enforced for his Conscience to forsake his first Promotion in the Church of *Windsor*, and to betake himself to the House of a truly noble Gentleman , who was a faithful *Obadiah*, and hid him in those days of persecution. But when Dr. *Cox*, by Queen *Elizabeth*, was advanced to the Bishoprick of *Ely*, his antient Chaplain then repairs unto him , is lovingly



lovingly embraced and preferred to a *Prebend* in his Church: And afterward, when a Messenger told the good *Bishop* the Parson of *Barley* in *Hartfordshire* was dead, the *Bishop* replied *He is not dead*. And when the party avowed he was dead, the *Bishop* again replies, *I tell you the Parson of Barley is not dead, for there he sits*, pointing at Mr. Willet, who was then sitting at the Table.

3. The *Rectory* being thus added to his other means, did now enable him to do works of Charity: and as he had freely received, so he freely gave. He remembered that he had been the Dispenser of a *Princes Alms*, and still retained a magnificent mind that way. His *wife* was as nobly minded, and as free. In her elder years, when her *Children* were disposed of in the world, her manner was to call her poor Neighbours in, and feeding them to say, *Now again have I my Children about me*. Thus they laid up blessings for their seed, were preserved

ved in perilous days, and were instruments to bless our Church with this worthy Ornament of Learning and Piety, Dr. *willet*.

4. He was born in that old little City of *Ely* in *Cambridgeshire*, so named, (as it may seem) *quasi* τὰ ἔλη from the fens. *Plato* made choice of such soil for the plantation of his *Academy*: Such was *Beotia* the Country of the famous *Plutarch*. In the Collegiate School of this City he was instituted in the rudiments of *Grammatical* knowledge: and I have heard from the mouth of his Schoolmaster, that he was the most industrious of all his Scholars; his eye and countenance had the Characters of *Ingenuity*, and in quickness of *apprehension*, strength of *memory*, and solid *Judgment*, he out-stript his fellows, and so became the *delight* of his Teacher. When other boys at hours of Liberty gave themselves to *play*, then would he be at his *private Meditations*: in-somuch that his prudent Parents, seeing

ing his intemperancy in the pursuit of knowledge, were forced to invent some *Ludicra* to take him off from his eagerness of his *Book*.

5. At about 14 years of Age, his Father sent him to the University of *Cambridge*, where he was admitted into *Peter-House* under the care of Dr. *Andrew Perne*, then Master of that Colledge, and his Godfather: not long after removed to *Christ-Colledge*; where meeting with *Downham*, *Perkins*, and other equals, whom he might have cause to emulate, he applied himself seriously to his *Studies*, and proceeded so in the knowledge of the Learned *Tongues*, and *Arts* of all necessary Literature, that he might have nothing of these to learn, when he was to teach them to others; of which proficiency he gave a publick testimony, when he was but 22 years of age, in his first imprinted Book, *de anima natura & viribus*.

6. Amongst other *Acts* of his in *Cambridge*, this I have heard, that he  
upon

upon an unexpected accident befalling a *Proctor* of their Colledge, undertook his Office at the Commencement, and being (as *Thucydides* saith of *Themistocles*) *νεγίπας αὐτοαδίαζεν τὰ δεινὰ* very dexterous and ready to perform any thing well upon the sudden, his *Orations* were such as gained the approbation and applause, if not the admiration of all his Auditors, both their own and strangers, who knew the straits of time wherein he was confined.

7. After he had spent 13 years in that University, his Father now grown old resigned his *Prebend* in the Church of *Ely*, which by the Favour of *Queen Elizabeth* (*sede vacante*) was conferr'd upon him. Hereupon he left his *Fellowship*, and betook himself to the Society of a *wife*, of the Kindred of old Doctor *Goad*, Provost of *Kings Colledge*. In this estate God bless'd him with a numerous *Issue*.

8. His manner was to arise early in the morning, and to get half way on his

his Journey before others could get out ; he came down at the hour of *Prayer*, taking his *Family* with him to Church (after he was preferred to the Rectory of *Barley*, upon the death of his *Father*) there *Service* was publicly read, either by himself or his Curate, to the great comfort of his *Parishioners*, before they went out to their *daily* Labours. Prayers being ended, he returns unto his task again until near dinner time : then he would recreate himself a while, either playing upon a little *Organ*, or sporting with his young *Children* ; and sometimes he would use *cleaving of wood* for exercise of his Body : At his *Table* he was always *pleasant* to his Company, telling some pretty *Apothegme* or *Facete* Tale, and seasoning it with some profitable *Application*. After dinner his custom was to refresh himself a little, sometime sitting in *Discourse*, sometime *walking* abroad, and now and then taking some view of his *Husbandry* : after which  
straight-

straightway to his better employments again till *supper time*: so that commonly (without extraordinary avocations) he spent no less than *eight hours* a day in his Study.

9. By which long continued course he had read the *Fathers, Councils, Ecclesiastical Histories, &c.* and published Books to the number of 33 (besides *nine* more unprinted :) He hath much *variety* of matter in his larger *sixfold Commentaries*, where he hath collected, and judiciously disposed those things which you have ~~scattered~~ scatteringly, in many several Books, and saving the Readers cost and pains, hath molded up together the choicest flour of *Commentaries* old and new, that appear upon those parts of the Scripture: but his *Synopsis Papiſmi* carrieth away the prize before all other Writings, wherewith Dr. *Willet* hath adorned our Church; being now the fifth time (and that by special Commendation from *his Royal Majesty*) published. Justly is he numbered

bred by *Bishop Hall* (sometime his Colleague in the Service of *Prince Henry*) among those Worthies of the Church of *England*, to whom he gives this Elogy, *Stupor mundi clerus Britannicus.*

10. Amidst all his pains of *writing* and his other *Studies*, he never omitted his usual exercise of *Preaching*, In his younger time he read the *Lecture* for three years together in the Cathedral Church of *Ely*; for one year in *St. Pauls*: in both with singular *Approbation* of a most frequent Auditory. Sometimes he preached in *Cambridge* (both *Ad Clerum*, and *Ad Populum*) discovering himself to be the only man, *Quem rus non infuscavit*, whom the Country had not stained: and therefore at his last Degree was chosen to *answer* in the *Divinity Act*.

11. This being over, he returns to his people again, daily teaching them and instructing them in a *plain Familiar way*; applying himself to their  
E                      capa-

capacity: and though he knew how to turn his tongue to a *Courtiers* ear, yet he more affected the simplicity of plain Preaching. And always in denuntiation of *Judgments* he would put on the Bowels of *Compassion*, and the spirit of *Meekness*; sugaring every bitter *Pill* (like a wise *Physician*) that it might go down the more pleasantly: neither were his labours in *vain*, enjoying such a *people* as received his Instructions with *delight*. For there was a sweet harmony between the *Life and Doctrine* of this Reverend man, whether we look upon him as at *home*, or as *abroad* with others.

12. It was my *happinefs* to make aboad under his roof: his *House* was a little model of a *Church*, and House of God: here morning and evening *Sacrifices* were offered unto God daily: his *Children* after supper read some part of Holy Scripture, and he required of *every one* present, that they should *remember* some one *Sentence* or other; and afterward he  
him-



himself, as he thought convenient, would rehearse the same again; adding some *exposition*, and now and then some *Application* to them. Together with these *private* exercises of Piety, no man more religiously observed the *Publick* Congregations than he did, continually calling upon his *household* to follow him to Gods *Holy House*, where especially he is to be worshipped. Besides his endeavour was, to order his *Family* like a little *Common-wealth*: He had his *Laws* and Ordinances set up in *Tables*, directing his *Family* in their several *Offices*, and Duties both *Oeconomical* and *Moral*; and in all these things, so much as might become his place, he made himself an exact *pattern* and example to them all.

13. It may be some *searching eye* may hap to spy out one trained up under his good *Discipline*, who yet peradventure groweth not after the *seed* first sown in him. It is a blessed *gift* of God to have all *good Children*,

but every man, nay every good man cannot enjoy it. St. *Austin* saith well, *Though I keep a watchful Discipline over my house, yet am I but a man, and they are men that live under me; neither dare I arrogate to my self, that my House should be better than the Ark of Noah, where yet amongst but eight persons, there was one Reprobate found; or better than the house of Abraham, or Isaac, or Jacob; or better than the Family of Christ our Lord, where was one Judas; or lastly, better than Heaven, when the Angels fell.* Truly when I call to mind his many blessings of his Children I may use the words spoken to the Mother of St. *Austin*, a little varied, *Fieri non potest, ut Filius istarum benedictionum pereat.*

14. As for his *Charity* to others, he entertained two of his nearest allies, being fallen into some want, at his own Table many years, and maintained for the most part a Son of either of them at the *University*. It was usual and annual with him, to give

give a dole of *Bread* unto the poor on the *Coronation day*, and on the *Powder Treason*. At *Christmas* he gave *Corn* to some of the poor of his *Parish*, to others *mony*, to others, yea to all the rest of his *Neighbours* liberal and loving *entertainment*. In the time of *Harvest*, when the *Fields* were crown-  
ed with *Gods Blessings*, he would scatter of his *heaps* with a full hand, and a chearful heart among the *Glean-ers*, who rejoyced at his coming in-  
to the *Field*. If he set any one to work, no *Master* paid more freely; nor more speedily than he: if the poor bought *Corn* of him (as they did often) they were sure to gain both in *price* and *Measure*: if he bought any thing of them, he would give them more than they demanded; and his substance *increased* with his bounty.

15. Had any of his *Neighbours* suits and troubles abroad, he was their *Counsellor*, whom they always, even the meanest found easie of access ( *ἐὺπροσῆτος* καὶ *ἐὺπαροῦργος* ) and as  
E 3 friendly

*friendly* to be spoken with : Had they need of the assistance of some great persons, he would *intercede* for them, either personally, or by Letters : Had they *Fars* and janglings among themselves, he would call both parties, and handle them so with mild and courteous speeches, that he would soon *compose* their differences. And such was his *Humility*, that he would condescend to any office for their good : himself would sometimes write their *Bills and Bonds*, and other instruments, to save them *expences*. And such things being ended, he would return with great *alacrity* to his higher Contemplations. Lastly for the Town of *Barley*, where he lived, being not able to do what his heart desired, he gave out of a little *Tenement*, which he bought, twenty shillings *per an.* to the poor for ever ; and perswaded some other his richer *Friends* to a greater liberality to this same Town. He was indeed a powerful perswader to *works of Piety*, but  
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in none more than in soliciting that old Gentleman Mr. *Sutton* to that Heroick work of his in the erecting of his *Hospital*; whom he earnestly desired, not to be like that *Antigonus*, surnamed (*Δωστήρ*) the *future giver*, but to do something in his life. And doubtless, he during life *projected* that, which after death was honourably *effected*.

16. He studied chiefly to do good unto *poor Ministers*, not only by his *private bounty*, but he prevailed with the *Dean* and his fellow *Prebendaries* of *Ely* to grant considerable *Augmentations* for three *poor Vicars* out of the *Impropriations* belonging to that *Church*: and he induced old Mr. *Castell* to yield out of his *Impropriation* of *Tadlow* ten pounds *per an.* to the better maintenance of the *Vicar* of that Town. Never may they want their due *honour* with men, and *reward* with God, who religiously take care to cherish and continue these *good works* so happily begun.

17. The exercise of *Hospitality* was even hereditary to him from his Parents. This *Abraham* so loved, nay he loved still, saith *Chrysologus*, That he would scarce think himself happy in Heav'n if he were depriv'd of the use of it, if he may not have *Lazarus* lie in his bosome: And *Synesius* saith, By being harborous he entertained God himself. So this liberal and godly man (whose doors were open to any worthy of entertainment) enjoyed the comfort of many happy *Guests*, some of them *strangers*, men of other Nations, who having heard the *Fame* of him in their own Countries, *Traveling* to see this Land, have in their way resorted to his house, as *ambitious* of his Acquaintance: But sometimes his goodness was abused; as once by a *Jew* entertained in his house, and seemingly converted, calling him *Father*, and pretending to desire *Baptism*; but when the time of *Solemnity* was at hand, the *Jew* vanished, and ran away without returning

ing thanks to the *Doctor* for all the courtesies received. Another *Impostor*, a *Roman Catholick*, begged his Prayers and Instructions, and humbly desired upon *Repentance* to be admitted to the Holy *Communion*; but when the time came, this *Guest* appeared not, and was seen there no more. A third *Intruder* was a *Separatist*, who seemed a long time *inclining*, but at last *sequestred* himself from every exercise of Piety-used in the *Family*; and, though he must be present at *Grace* for fear of losing his *Dinner*, would not so much as *uncover* his head: Which being observed by the *Doctor*, *Grace* being ended, he snatch'd his *Hat* from his head, and thrust him out, saying, *He shall not lodge, or eat, or drink with me, that will not give God thanks with me.*

18. It happened about the end of *Michaelmas Term*, *An. 1621.* some occasions having called him up to *London*, in the midst of his way homeward, his Horse stumbling, both  
Horse

*Horse and Rider* fell to the ground ; in which fall his right *Leg* was broken : being lifted up and set upon his *Horse* again, he rode on a little to a Town called *Hodsdon*, where he turned into an *Inn*, and sent for a *Bone-setter* , by whom after his *Leg* was set, he was directed to keep his *Bed* ten days : unto which direction he willingly submitted , resolving to make that place his *Study* for the time : and I had almost said his *Pulpit* too , &c. Thus he continued all the ten days, when (*December 4.*) after the singing of *Psal. 146.* having occasion for some ease to stir himself a little , he suddenly fetch'd a *deep groan*, and fell into a *Trance*. His *wife* presently cried out for help , and presently some came in, and upon means used he began to rouse himself a little , and to look about : and then uttered these his (ἰεσοῦ ἀπαύστη) *last words*, wherein he breathed out his soul, *Let me alone, I shall be well, Lord Jesu,*—Next day his *Body* was conveyed by *Coach* to his



his Town of *Barley*, and on the third day there honourably interred. After the *Funeral* was over, I remember well, how the several *Lecturers* of *Royston* in their Courses, for a long time after, making some worthy *Commemoration* of their friend departed, bewailed the loss of him, and besprinkled his *Ashes* with their *Tears* before the People. *Vixit annos 59.*

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III. Dr.

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### III. Dr. *Daniel Featley*.

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[*From Mr. John Featley.*]

I. **H**IS right name was *Fairclough*, and by that name he was ordained, as his *Letters of Orders* witnessed. All the antient *Deeds* of the *Family* ran in the name of *Fairclough*, and his elder Brother so wrote his name ; but even in his days by the mistakes of people the word varied from *Fairclough* to *Faireley*, then to *Fateley* , and at length to *Featley*: which name he first owned in print of all our *Family*. He was extracted originally out of *Lancashire*, where many of the same *House* do to this day retain the Primitive name , and give the same *Coat of Arms* with us. The name at first rose from that *Fair cliff* where

where his *Ancestors* long since were seated: for in the Dialect of that Country a *Cliff* was antiently written *Clough*.

2. The Family of the *Faircloughs* in former times growing numerous, their Estate lessened by increase of their Issue; for the Land was given by parcels to their Children, and among those many slips from the first root, some were transplanted into other Countries. The good old Father of Dr. Featley was one whom providence removed, and placed in *Oxfordshire*. Daniel his second Son was born at *Oatmoor*, and being a studious and ingenious Child, he profited at *School* beyond expectation; insomuch as when he was but twelve years old, he gained no small credit and applause by the *Latin and Greek Verses* which he frequently, wittily, and elegantly composed.

3. His *Father*, entertaining an employment in *Oxford*, gained an opportunity to prefer his forward Son to be  
first

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first *Scholar*, and then *Fellow* of *Corpus Christi-Colledge*, when *Dr. Reynolds* was *President* thereof. There he spent many years in his *Studies*, and took his *Degrees* of *Batchelor* and *Master* of *Arts*, performing his *Exercises* to the admiration of the *University*. When he proceeded *Master* he was made *Terra Filius* at the *Act*, and gained such honour, that his *Fame* grew high in both the *Universities*.

4. Then he wholly applyed himself to the study of *Divinity*, and having laid a solid foundation in the *positive part*, he betook himself to the *Fathers, Councils, Schoolmen, &c.* His admired *Disputations*, his excellent *Sermous*, his grave, yet affable *Demeanor*, and his other rare accomplishments made him so renowned, that *Sir Thomas Edmunds*, being dispatch'd by King *James* to lie Lieger Ambassadour in *France*, he made choice of *Mr. Featley* to Travel with him as his *Chaplain*. Three years he spent in *France* in the Ambassadors house,

house, being an honour to our *Religion*, in his Defence thereof, by many Conflicts and Conquests of Learned Adversaries, among whom he gained the Title of *Featleus acutissimus acerrimusque*.

5. Upon his return into *England*, he repaired to his *Colledge* again, and proceeded *Batchelor in Divinity*: the Sermon preached then is extant in his *Clavis Mystica*. From *Oxford* he was invited by one of his *Scholars* to the Rectory of *North-hill in Cornwall*: He was sent from thence to be Domestick Chaplain to *Archbishop Abbot*: by whom he was preferred to the Rectory of *Lambeth*, and requested to take his degree of *Doctor*; the rather that he might entertain the *Archbishop of Spalato* with an Academical Treatment. He yielded to the motion and acquitted himself with honour: *Spalato* being so pleased with his *Oxford* entertainment, that he not only rendered thanks to the *Archbishop* for his Chaplains gallant deportment, but also

also gratified Dr. *Featley* with a *Fellowship* or *Brothers* place in the *Savoy*, whereof he was then *Master*. After this, the *Archbishop* gave him the Rectory of *Alhallows Broadstreet*; but by reason of the thickness of *London Air*, and the many inconveniences which he daily met with, *his Grace* yielded to an exchange of *Broad-street* for *Acton*, six miles from *London*, and in a pleasant healthful situation.

6. To pretermitt his many *Disputes* with *Fisher*, and other *Jesuits*, his *Cyanea Cantio*, his *handmaia* to *Devotion*, and many more passages of his former life; and to harken to his last times, in the year 1642. the soft and wanton *Peace* of our Nation, was soon turned into rough and bloody Wars, *Jusque datum sceleri*: at which time some *Parliament Souldiers* having first spoiled *Acton Church*, and the *Doctors House*, pursued him to *Lambeth*, where he then resided, and on the *Lords Day* (*Feb. 19.*) five of them rushed into the *Church*, where he

he was then to preach, even in the time of Divine Service, with *Pistols* and drawn *Swords* to murder him. But missing the *Doctor* (who had been advertised of the danger) in their fury they mortally wounded one of the Parish, and shot another dead, breathing out malice against this Reverend Person, and threatening to chop him as *small as Herbs to the Pot*, for suffering the *Common-Prayer* (which in high contempt they called *Porrage*) to be read in his Church.

7. In *Lambeth Church* he so scourged the Times (according to his Custom) that in *July, 1643.* three Mechanick *Brownists* there present exhibited against him no less than *Seven Articles* to the Committee of plundered Ministers. The *Articles* are extant in a Book intituled, *The gentle Lash*, together with the *Doctors Answer*. He began his Answer with this heavy complaint, *Hoc uno die plus vixi quam oportuit.* But he comforted himself with the example of *Christ*, the Prince

of our Salvation, who was consecrated through *Afflictions*: And with that Apology of St. Cyprian, *Nec mihi ignominiosum est pati à meis, quod passus est Christus; nec illis gloriosum facere, quod fecit Judas.* In brief, the *Articles* were so false, scandalous and indigested, that the *Doctor* was acquitted, and the *Compiler* of them dismiss'd with sufficient disgrace.

8. When the *Solemn League and Covenant*, hatched in *Scotland*, was sent to the *Assembly* of Divines in *England*, for their concurrence, and proposed in the *Synod*, our *Doctor* (being one of the *Members*) in a grave and learned Speech, and with solid and judicious *Arguments* so strongly opposed it, that those who wanted Learning to *Answer* him, wanted not malice to *ruine* him. The Reader may peruse a Book intituled *Sacra Nemesis*, or, *The Levit's Scourge*, and there find not only this *Speech* printed at large, but others of great concernment; as also his *sixteen Reasons for*  
*Episcopal*



*Episcopal Government*, and many other things well worthy of his notice.

9. About the middle of *September 1643*. one of the *Sectaries* made Application to the *Doctor* under pretence of friendship, and privately informed him, as from the *Lord Primate of Armagh* at *Oxford* (from whence he pretended he was newly come) *That the King was very much offended at his complying with the Assembly*, &c. This pretended *Messenger* seemed to be grieved for the *Doctor*, and advised him to write a Letter back to his *Grace* and acquaint him with some passages of the *Assembly*, with his desire of his Majesties leave to continue his attendance there. Something of a Letter was written, committed to this trusty *Messenger*, intercepted, the *Doctor* charged for holding intelligence, and presently Voted both out of the *Assembly*, and out of his *Estate* and *Liberty*.

10. On *September 30*. a *warrant* (mentioning no Crime) was brought

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from the *Committee*, to commit the poor *Doctor*, whom they so plundered that he had no more *mony* left him than one poor five shillings piece of Gold, which he bestowed on the Officer that conducted him to *Prison*: There skipped hastily into his *Living*s (those who had long gaped for them) *white* into *Lambeth* and *Nye* into *Action*. Many sad months did our *Doctor* spend in *Prison* wanting his sweet *Air*, and the comfortable society of his *Books and Friends*, and indeed all things except a good *Conscience*, which might qualifie the bitterness of a tedious life.

II. In the height of these his *sufferings*, it happened, that a *Papist* sent a bold *Challenge* abroad, throwing dirt in the face of the *Protestant Church*. The *Parliament* recommended the answering of it to our *Doctor*, whom they knew to be well versed in the matters in question. Had they first restored him to his *Liberty and Estate*, this had been a just and noble

encon-

*encouragement*. But he was a poor *Israelite* under the *Egyptian* Yoke, and must be content to abate the *straw*, yet make the *brick*: only they voted him the use of his *Books*, three of them at one time; and by this Vote, his *Library* was a while preserved, and himself diverted the irksomness of his sad Imprisonment. To work he went, and at length he finished and published his *Answer* to the Challenge, Aug. 1. 1644. in a Book intituled *Re-ma Ruens*.

12. Nor may I forget another *Book*, which he had perfected and published the same year against the *Anabaptists*, and other *Sectaries*, called, *The Dipper Dipt*. Whereat the *Sectaries* being enraged, and some others, hrew upon him a foul and odious aspersion, *That Dr. Featley was turn'd Papist*. To vindicate himself, he publish'd his *Manifesto*, and therein saith, *I have thought fit to make known to you all whom it may concern, that being chosen Provost of Chelsey-*

Colledge, I have under the Broad Seal of England, a Warrant to buy, have, and keep all manner of Popish Books; and that I never bought and kept any of them, but to the end and purpose, the better to inform my self to refute them, &c.

13. To which Vindication, in the same *Manifesto*, he adds this Challenge: *whereas I am certainly informed that divers Lecturers and Preachers in London and the Suburbs (who have entred upon the Labours of many worthy Divines, and reaped their Harvests) do in their Pulpits after a most insolent manner insult upon them, demanding, Where are they now that dare stand up in defence of Church-Hierarchy, or Book of Common-Prayer; or any way oppose or impugn the new intended Reformation, both in Doctrine and Discipline of the Church of England? I do here protest, that I do and will maintain by Disputation, or Writing, against any of them, these three Conclusions, viz.*

I. " That

1. " That the *Articles of Religi-*  
" *on*, agreed upon in the year of our  
" Lord, 1562. by both Houses of  
" *Convocation*, and ratified by *Queen*  
" *Elizabeth*, need no *alteration* at all,  
" but only an Orthodox *explication*  
" in some ambiguous phrases, and a  
" *Vindication* against false aspersions.

2. " That the *Discipline* of the  
" Church of *England*, established by  
" many Laws and Acts of *Tarlia-*  
" *ment*, that is, the Government by  
" *Bishops* (removing all *Innovations*  
" and *Abuses* in the execution there-  
" of) is agreeable to Gods Word,  
" and a truly antient and *Apostolical*  
" Institution.

3. " That there ought to be a *set*  
" *Form* of Publick Prayer, and that  
" the Book of *Common-Prayer* ( the  
" *Ralendar* being reformed in point of  
" *Apocryphal Saints and Chapters*; some  
" *Rubricks* explained, and some *ex-*  
" *pressions* revised, and the whole cor-  
" rectedly Printed ; with all the  
" *Psalms*, *Chapters*, and *Allegations*

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“ out of the Old and new Testament,  
 “ according to the *last* Translation) is  
 “ the most complete, perfect, and ex-  
 “ act *Liturgy* now extant in the Chri-  
 “ stian World.

14. Notwithstanding the great Service, which the Doctor had done for the *Church of England*, at the request of the *Parliament*, by his *Answer* to that Popish Challenge in his *Roma Ruens*, yet they suffered him to continue in *Limbo*, in his old Prison. But when, through bad Air, and bad Diet, and ill Lodging, and other inconveniences, he fell into a *Dropfie*, and other Diseases (upon his humble Petition, and his *Physicians* Certificate) after sixteen weeks attendance of his Friends, the *House* granted him an *Order* to remove to the fresh Air of *Chelsey-Colledge* for six weeks. Thither he came about the beginning of *March* 1644. but neither *Physick*, nor *Air*, nor *Diet*, nor better *Lodging*, nor *Company*, nor *Cordials*, nor any thing else could remove his Diseases,

eases, or give him hope of Recovery.

15. There he spun out a short time in much Piety and *Holy Exercises*, although wearied with pains, and worn out with afflictions; whereof none were so grievous to him, as the present *Distractions* in the Church and State, April 14. 1645. he set his House in order, and made his Will, beginning thus: *First, for my soul, I commend it to him, whose due it is by a three-fold right: My Creator, who infused it into me: my Redeemer, who freely ransomed it with his dearest Blood: my Sanctifier, who assisteth me now in my greatest and latest assaults of temptations, &c.* The next day he made a Confession of his Faith to Dr. Loe, and others, April 17. (which was the last day of those six weeks his Enemies had allotted him) his spirit waxed faint, and drawing near to death he prayed thus: *Lord, strike through the reins of them that rise against the Church and King, and let them*

*them be as chaff before the wind, &c. But upon our gracious Sovereign and his posterity, let the Crown flourish. This (said he) is the hearty and earnest prayer of a poor sick Creature.*

16. With which words, and many heavenly *Ejaculations*, commending his *Soul* into the hands of his *faithful Creator*, he fell asleep. But his *Nephew* coming in, caused a small dose of *Cordial Spirits* to be administered to him: which made him once more to open his eyes, and seeing the tears of his mourning Kinsman, said, *Ah Cousin, the poor Church of God is torn in pieces.* More he said not, but sweetly and gently groaned out his wearied and fainting Spirit, and resigned his *Soul* into the extended Arms of his merciful Redeemer.

17. In *Lambeth-Chappel* (according to his desire) he was solemnly buried: (Dr. Loe preached the Sermon, afterward Printed.) To add a short *Character* of his Person and Graces;  
He



He was low of *stature*, yet of a lovely graceful *Countenance*, and of a convenient strength and health of *Body*: of a most sweet *disposition*, being affable, and courteous to all, without the least commixture of that sullen *morosity* which some men mistake for *gravity*. He was generally free from all shews both of *pride and anger*: only when he disputed with *Hereticks* and *Schismatics* in defence of the Sacred Truth, his *Zeal* and dexterity made them unjustly suspect, that he had been *choleric*. He was a *Compendium* of the learned *Tongues*, and all the liberal *Arts and Sciences*, most seriously and soundly *pious and devout*: freely *charitable*, both in giving and forgiving, and a faithful and true *Son* of the *Church of England*. *Ob. An. Æt. 65.*

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## VI. *Walt. Norbane Esq;*

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[From Dr. Haywood.]

1, **H**IS *natural parts* were so eminent by Gods great blessing, as to out-strip many of his rank at *School*, when he was a Child; and being quickly removed from *School* to the *University*, from the *University* to the *Inns of Court*, he there grew so eminent, as to be called to the *Bar* betimes with much honour, daily increasing in repute, and renown, till he performed his publick *Reading* with great applause: nor could he have missed the degree of a *Serjeant*, had times been as favourable, as his *Worth* was great.

2. Though one of the youngest Sons of his *Father*, and by a second Wife; yet

yet so highly he gained his Fathers good opinion by his constant *dutifulness* and his known ability and worth, that long after the Death of his *Mother*, his Father at his decease ordained him *sole Executor*, left him all his *personal Estate*, besides his proportion of *Land*, suitable to the rest of his Children. Which *overplus* bequeathed to him alone, he yet with such Charity and Tenderneſs imparted to his Brothers again, that of his meer voluntary goodness, he gave them (as I am informed) to the value of *two thousand pound*.

3. In his *honest industry*, God so bleſt him, that he grew to a fortune, such as ſcant any of his Family had the like: yet not to be charged (for ought I could ever hear) of *ruining* any Person or Family, or riſing by the fall and impoveriſhing of others: but *eminent* for his faithful diligence, and honest truſtineſs, and wiſe ſecreſie, and abundant ſufficiency in his *profession*: ſo that great and eminent ones in the  
ſame

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same profession, and some elder than he, have repaired to him for his *opinion*, and to be assisted with his *Advice*.

4. In all the time of his *life and practice*, never heard I of any, that could tax him of the least breach of *trust*, of any *extortion, bribery, or injustice*, or of being *feed on both sides*, or for deserting any cause, which he thought just, for want of his poor *Clients* purse-ability. Well might he say with *Samuel, whose Oxe, or whose Ass have I taken; or of whose hand have I received any bribe to blind mine eyes withal?* Notable late instances might be given of this, if particulars of this nature were fit here to be mentioned.

5. His *integrity* so great, and his *abilities* so eminent, could not fail to have preferred him to a Seat of *Judicature* among the highest, had not the tempest of the *Wars* cover'd him with a cloud. Wherein yet he preferred his *Conscience* before all world-

worldly ends ; nor followed any side, because he thought it would prosper, nor forsake that side, when he saw it prospered not ; but persevered as he had first engaged, and engaged not weakly, but *fervently*, actively, and courageously. And yet so *prudently*, that though he suffer'd *imprisonment*, and paid large *Compositions*, yet he scaped easier than some that were less active. So great was his *wisdom*, and in such esteem was his worth had by the adverse party. I will not say, he was *courted* by some of them, to accept of *preferment* among them ; but such things have been *averred* in my hearing ; and to my knowledge his *constancy* was such, the world could not have wrought him to accept of promotion against his Conscience, for all that was offer'd to our *Saviour* upon the *Mountain*.

6. During the time of *Wars* and troubles, though he were far in years, yet he made no haste to *marry* : no, nor in times more quiet before the  
War :

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War : though he could not have wanted great *offers*, as any man of his *quality*, yet he preferred the discharge of his *calling*, and the continual employment he had that way, in the service of many noble *friends*, before all conjugal delight. And no less free was he from *intemperance* in eating or drinking. Where is the man can say he ever saw him *Cup-shotten*, the reigning Disease of this Town and Country ? as abstemious was he known that way, as from pleasures more *effeminate*.

7. And when *maturity* of years, and a fair *Estate* of his own at length invited him to marry, in times more calm, he looked not far abroad to raise his *Fortunes*, but chose him a *Consort* near home of a neighbouring Family, both worthy and eminent, one of his own perswasion, and whose *Father* had sometimes been *High-Sheriff* of this County. With whom God blest him to live most happily and lovingly, and to have hopeful Buds  
of

of Posterity even in his *old age*.

8. And whereas he might have planted himself in the *City*, near his practice, or in *Towns* of more Trade and Credit, than this *mean* place so abounding with poor; he chose rather here to fix his Mansion in *Calne*, here to build and settle, and here to keep *Hospitality* among his poor Neighbours, and to have the blessing and Prayers of many such: as, how highly he deserved of them, how constant a *reliever* of the needy, both at his Doors, and in their Houses; how ready to *lend* any in want, how bountiful at his *Table*, what a constant *inviter* of his poor Neighbours at *Solemn* times of the year; I leave it to many of this place to *report*, who have felt the benefit of it, and may *condole* the loss of it as well as I.

9. A great lover of *good Order* he was, and no friend to *Innovations*: a constant *frequent*er of the Church in quieter times, till his *health* began

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to fail him, and *newer* customs to creep in, which he fancied not: a *devout* receiver of the Blessed Sacrament, and a *frequent* Communicant in *publick*, when he might receive it in the *beauty of Holiness*, as he desired to see it. Seldom failed he, at *three Solemn times* of the year especially, to make one at the Communion, if he were in the Country.

10. To the suffering party of the *Clergy*, to those of his own *perswasion*, very loving, kind, respectful and bountiful. To none, of any sort as I know, *uncivil*, though in more special manner, he favoured and countenanced *Divines* of known Learning, Gravity, and Experience; not much respecting other, whom he thought *time-serving*, hypocritical, ignorant, raw, or scandalous.

11. A friend to *peace* he was, though his Profession rather thrived by *strife*: a willing *reconciler* and taker up of differences, where both parties would hear reason, rather than



than a *prolonger* of suits. A man, such as *Moses* would have chosen for a *Judge*, *fearing God and hating covetousness* : hating it not only in himself, but in others : yea, not caring, to my knowledge, to displease some of his very good friends, where he thought them too worldly inclined : Very *bountiful* he was to the poor himself, and would fain have had all of ability like him. Far from *flattering*, lying, and soothing up : Loving *Truth*, and delighted in them that loved it, as one rightly *sensible* of the great calamities, this Kingdom hath been involved in, through the licentious and unconscionable liberty of *lying tongues*.

12. Therefore was he *honoured* and respected far and near : scant a *Nobleman* or *Gentleman* in these parts, that made not much *use* of him, and frequently, as their *occasions* required, resorted to him : So that he was the eminent *Beauty*, *Ornament*, and shelter of this poor place wherein he

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liv'd, a *staff* to the poor, a *Counsellor* to the rich, a *sanctuary* to the oppressed, a *terror* to the unconscionable, deceitful, and worldly minded; a *comfort* to those in need, and to such as for need desired his help.

13. Our hearts *sorrow* it was, that so soon in his bodily health he began to *decline*, having yet scant added three years to threescore; but to his joy in the end it proved, I doubt not. Near upon two years I have perceived him declining; when, as his *outward* man perished, so his *inward man* seemed to renew day by day. During which time he exercised his *Piety*, addressing himself to read Books of Religion; his *justice* paying every one his own. And the four Virtues of the Cross, *Humility*, *Charity*, *Patience*, and *Constancy*, appeared more and more to manifest themselves in him, the nearer he drew to his end.

14. *Humility*, for he was courteous to the meanest, ready to put off,  
and

and yield reverence to any as fast as any to him; nay, to prevent in *courtesie*, and to give place to some his inferiours. *Charity*, for he exceeded in *bounty* to the poor, witness his last charitable gift to this *Parish*, and divers pious *Legacies* in his Will to the value well nigh of *a thousand pound*: Witness his loving invitation of his poor Neighbours in his weakness at *Christmas* last; even when *himself* could not eat, yet it joyed him to walk by and see *others* eat and drink at his cost. And for an eminent proof of his *Charity*, but a little before he took his bed in his *last sickness*, he *lent freely* to one that had dealt falsely enough with him (and was likely for so doing to be utterly ruin'd by the fraud of another;) he lent I say to him notwithstanding a considerable summe of mony to preserve him from *perishing*. So notable was his *Charity* in returning *good for evil*.

15. It pleased God to enlarge his *Patience* by the manner of his last sickness,

98 *Walter Norbane Esq;*

ness, which, seizing at length on his Lungs, deprived him of the use of his *Speech*, for any length or continuance of speaking : during which time I never observed in him the least *impatient* carriage in word or deed, or any repining at the heavy hand of God upon him : but silently he *submitted* himself under the scourge, like him that said, *I became dumb and opened not my mouth, for it was thy doing.*

16. And lastly, for his *Constancy*, as he approved it in the course of his *Life*, so to the *Death* constant he was to the *Religion* he had been born and bred up in : an obedient Son of the *Church of England*, as he had ever professed himself to be, and suffered for it. Heartily he answered to all *questions* that were asked him about the profession of his *Faith*, willingly and readily submitted himself to *Gods will* for leaving the world, gladly forgave all that had offended him ; and wherein he had offended any, professed

essed himself willing to ask forgiveness, and to make *restitution*.

17. Being put in mind of the *Sacrament*, he would not for Reverence sake receive it in the *Evening*, but deferred it till the *next morning*, and then most piously and devoutly, like one that bowed the knees of his *heart*, when those of his *body* failed him, with eyes lifted up and hands bent to Heav'n, he received it: and when he heard after both kinds taken, *Lord grant it may nourish you to eternal life*, cheerfully and audibly he said, *Amen*. After which, he dismissed us from longer praying by him, being desirous to be left for the present to his own *private Devotions*, and requested us to *pray* by him again in the afternoon, as if he had foreseen the certain time of his *departure*: and in the afternoon, according to his own *appointment*, at Prayer we continued by him till toward five in the evening.

100 *Walter Norbane Esq;*

At which time, most *meekly and  
silently*, and like a Lamb he de-  
parted; and *quietly slept* in the  
Lord.

*Ob. Apr. 1659.*

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VII. Mr.

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## VII. Mr. *John Gregory.*

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[*From Mr. John Gurgany.*]

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I. **A** *Mersham* in the County of *Buckingham*, ennobled hitherto only by the Honourable Family of the *Russels*, may now boast in the birth of this *Learned* man. Which happened on the tenth of *November*, 1603. And though his Parents were but of *mean Extraction and Estate*, yet of such *noted Piety*, and *Honesty*, as gained them *love and respect* from the best of that place.

2. Whence this their *eldest Son*, about the 15th. year of their pious Education of him, was chosen by the worthy *Dr. Crook* to wait upon *Sir William Drake*, (and soon after on *Sir Robert Crook*) at *Christ-Church* in *Oxford*;

ford; where they had the happiness to be under the tuition of the most ingenious and learned Dr. *George Morley*.

3. This young *Scholar* for divers years studied 16 of every 24 hours, and that with so much appetite and delight, as that he needed not the cure of *Aristotle's* drowsiness to awake him \*. In his first *Academical* exercises, his worth like the rising of the Sun, began to discover it self, darting forth such fair hopes and glimmerings of future perfection, as were quickly espied by the then vigilant Dean of *Christ-Church*, Dr. *Duppa*, since Lord Bishop of *Sarum*; who immediately received him into favour, and soon after made him *Chaplain* of *Christ-Church*, and after that his own *Domestick* and *Prebendary* of *Chichester* and *Sarum*.

4. For which favours, he now began (about 26 years old) to publish to the world his worth and gratitude  
in

\* *Ænea Pila.*  
*Diog. Laert.*



in the dedication of his *Notes* on Learned *Ridleys* civil Law, to his honour'd Patron, the Bishop of *Sarum*. In which Notes he made an early discovery of his *Civil, Historical, Ecclesiastical, Ritual, and Oriental Learning*; together with the *Saxon, French, Italian, Spanish, and all Eastern Languages*; through which he miraculously travelled, without any guide, except Mr. *Dod* the Decalogist; whose society and directions for the *Hebrew Tongue* he enjoyed one Vacation near *Banburie*. For which courtesie, he ever gratefully remembred him, as a man of great *Piety and Learning, Gravity and Modesty*. Of which *Graces* also this person was as great a Possessor, as Admirer.

5. Hence these many *tracts*, both in *English* and *Latin*, were bathfully laid by, in his youth, as *Abortives*: Some whereof are now published, and entituled *Posthume*, as so many Testimonies and monuments of his

his *general Learning*. For which he was much honoured by the *acquaintance* and favour of men of the greatest honour and eminence \* that this Age hath produced: besides the Correspondence (in points of Learning) which he held with divers famous men abroad, as well *Jesuits* and *Jews* as others.

6. And now, being like the Sun in his *Zenith*, ready to shine in his greatest lustre, behold the whole *Kingdome* began to be *clouded*. Yet the *hope* of a clear day preserved this Learned man a while sufficiently *spirited* for study; whereby he composed and published (a little before his death) those his excellent *Notes* upon some passages of *Scripture*: in which kind of holy study he intended to spend the rest of his life.

7. But after 20 years trouble with an *hereditary* gout, improved by immoderate *study*, and now invading his

his stomach, the thred of his life being laboriously spun out but 39 years, foreseeing the *Glory* was now departing from our *Israel*, his spirits began to fail in an extraordinary manner.

8. For recovery and supportation whereof (his first noble Patron, the *Bishop of Sarum*, being disabled by sequestration &c) the liberal hand of a second *Mecenas* was presently extended. (*Ed. Bishop Esq;*) Of whole Charity I may say, as our Saviour of that *Unguent*, *was it not to bury him?* Yes and to raise him too with *Fame*, being very active and free toward the publication, not only of his *posthumous Tracts* but also of some other of greater *expectation* \*.

\* *Jo. Anti-*  
*och hist. tran.*  
*out of Greek*  
*into Latin:*  
*with Annot.*

9. And here is to be lamented the loss of that his excellent piece, entituled by himself *Alkibla*. In which with very great Judgment and Learning he vindicated the Antiquity of *Eastward Adoration*. 10. Some

10. Some suspected him a favourer of the *Roman* way: but their *jealousie*, to my certain knowledge, was unjust and groundless, he having often declared and protested, not only to me, but also to many of his familiar friends, his *Abhorrence of Popery*, and his sincere Affection and constancy to the *Protestant Religion*, as it was established in *England* by Acts of Parliament.

11. And as he lived, so he dyed also, a most obedient and affectionate Son to his distressed Mother, *the Church of England*, for whose *sufferings* he sorrowed unto death. Those, and the foresight of that *barbarity*, (wherein *Learning* and *Learned men* were to be the objects of scorn and cruelty) *broke his heart*.

12. Time was (even amongst the Heathen) that *Learning* was a sufficient protection against *Tyranny*; witness *Antonius Triumvir*, who, when *Varro* (his Enemy and of a contrary part) was listed for death, He thus gallantly

gallantly superscribed his Name,  
*Vivat Varro Vir doctissimus.*

13. This our Learned Friend deceased at *Kidlington*, Mar. 13. 1646. And was buried in *Christ-Church* in *Oxford*. Where lives the memory of his *Virtues*, especially of *Courtesie* and *Humility*, not disdaining the *meanest Scholar*, nor proud of his *Victorious discourses* with the *most learned*. And all that knew him, will testifie, how free and liberal he was of his *treasury*, to the full satisfaction of all Inquisitors.

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Epitaphium

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Epitaphium Joannis Gregorii.

**N**E premas Cineres hosce, Viator :  
Nescis quot sub hoc jacent lapillo ;  
Graculus, Hebraeus, Syrus,  
Et qui te quovis vincet idiomate.  
At ne molestus sis,  
Auscultra, & caussam auribus tuis imbibe.  
Templo exclusus,  
Et avita Religione  
Jam senescente, ne dicam sublata,  
Mutavit Chorum, altiorem ut  
(capefferet.  
Vade nunc, si libet, & imitare.

R. W.

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VIII. Dr. *Brian Duppa*  
L<sup>d</sup>. Bp of Winchester.

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[ From D. *Jasper Maine.* ]

1 **W**HEN I look back upon our  
late suffering times ( the  
saddest which I think any History  
hath recorded ) where oppression  
backt with power made the Ruine  
of our Church the horrid step and  
ladder to the Usurpation of the  
Crown, and where the very name of  
Bishop was criminal and odious :  
And when withal I do consider, by  
what unlookt for way of providence  
the Order and Religion, like a Treas-  
ure snatcht from Shipwreck, was  
stupendiously restored after many years  
confusion : Methinks that bush, which  
*Moses* saw, was the Emblem of our  
H Church,

*Church*, kept safe by miracle in the midst of hungry *fire*; and the ship in the Gospel was presented to my eyes, where *Christ* and his *Apostles* were lost in a hideous storm: but he awaked and stilled the *winds*, and put a calmness to the *Sea*.

2. In those daies of *publick calamity*, I saw some take for their Pattern the Prophet *Jonas*, and sleep securely in the storm: Other to preserve their wretched fortunes *compounded* with the *Tempest*, and made a *League* and friendship with the *winds*: others of a *nobler* and more *Christian* temper (whose just reward is now to shine like *stars* of honour in the Church) immoveably *resolute* to maintain their *Loyalty* and *Conscience* with the loss of their *lives*, as they had already with their *fortunes*.

3. Yet I hope it will be no *diminution* of their Virtues, if I say, that the *Bishop* of *Salisburies* Carriage in those times of persecution was to me



me most remarkable: who by this happy restitution and addition of more honour, was made a greater *Bishop* but not a greater *person*, than he had been in his lowest ebbe of Fortune.

4. The payment of his vow in building of an *Alms-house* on the place (at *Richmond*) where himself so often sat, weeping ore the *prospect* not then pleasant to his eye; His large bounty to the *Colledge*, of which I am a member (which if I should name the *Sum* would make the world believe he meant to found a *new* Colledge, and not complete an *old* :) His *dying liberalities* bequeathed to others in his *will*, even to his meanest *Servants*, who were his *Servants* in distress, are things, which do proclaim him a great and noble *Benefactor*.

5. But these are but the good deeds of his *Fortune* done by the *Bishop* of *Winchester*, the Charities of one possessed with plenty and abundance;

his Rents and Mannors share with him as *Co-founders*; and his new *Alms-house* might have it written on the Walls, *A poor Bishop vow'd this house, but a great and mighty built it.*

6. That which made him truly great and *Reverend* in my eyes, was to look into his *Noble heart*, his large and bounteous *mind*, where his good *deeds* now, were then but *wishes* and designs. He was truly great to me, when I saw him in his *poverty* anticipate his *Alms-house*, and *liberal* at his door; and the poor people in his *house* now, had then places at his *gate*: when being reduced to his last *cruse of oyl*, he made the *drops* run to others; and when there was but a handful of *meal* left in the little *barrel*, he then dealt his *loaf* to them that wanted daily bread. In short, when he had but *two Coats* left, to give one to the *Naked*; when he had hardly more than *one dish*, to make the poor his guests; to see him  
him

him walk on the *Hill* with not much money in his purse, and return back with none : But then to think of laying up *treasures* in Heaven, when he had so little left on earth, was a *Charity* which raised in me a *Religious admiration*, and lookt something like the *Miracle* wrought by our Saviour in the Gospel, where *Multitudes* were fed with two fishes, and five loaves.

7. Nor may I, without some *injustice* to his Virtues, forbear to let the world know, That I never saw *Afflictions* born with a more serene and even temper, than he did his : who in the worst of times stood like a firm unshaken *Rock* in the midst of angry waves ; his *Courage* still the same, unbroken or undisturbed with any sad Disasters, not more *publick* than his own.

8. The *Old Church* of *England* still kept up in his *house*, with all its *Forms and Rites*, though publicly forbidden : *Prayers* constantly, and

twice a day, read by him for the *King*; at a time when such *Devotions* were made *Treason* by the Tyrant: and weekly *Sermons* preacht before him, filled with so much *loyalty* and truth, as would any where else have cast the *preacher* into bonds, if not sent him from the *Pulpit* to the place of Execution.

9. To all this, his Lordships continued kindness *to me*, his encouragement of my younger *studies*, which grew up under his *example*, his *Rescue* of me from a shipwrack in the late *undoing* times, when being tost and stript of all, he was a *plank* to save me, and threw me out a *line* which drew me safe to shore, are Reasons sufficient to let the world receive this publick Testimony of my Gratitude.

*Ob. An. Dom. 1663.*

IX. Dr. *John*

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IX. Dr. *John Bramhall*  
L<sup>d</sup>. Archb. of *Armagh*.

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[*From Bishop Taylor*]

I **T**HE Death of our late most  
Reverend *Primate* the  
*Church of Ireland* hath very great  
reason to deplore, and we have great  
obligation to remember his very ma-  
ny worthy deeds done for this poor  
afflicted and despised Church. *St. Paul*  
that excellent Preacher (*Heb. 11.*)  
made a Sermon in *Commemoration* of  
the *Saints*. For since good men,  
while they are alive, have their Con-  
versation in *Heaven*; when they are  
in *Heaven*, it is also fit that they  
should in their good names live *upon*  
*Earth*. Their great *examples* are  
an excellent *Sermon* to the Living:

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and

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and in praising them when *envy* and *flattery* can have no interest to interpose, as it is the best *incentive* to great things, so to conceal what good God hath wrought by them is great unthankfulness to God and good men.

2. This great man, whom God hath lately taken from our eyes, was bred in *Cambridge*, in *Sidney College*, under Mr, *Hulet*, a grave and a worthy man: and he shewed himself not only a *fruitful plant* by his great progress in his studies, but made him another return of *gratitude* by taking care to provide a good employment for him in *Ireland*, where he then began to be greatly interested. *Augustus Caesar* gave his *Tutor* an honourable Funeral; *Marcus Antonius* erected a Statue to his; *Gratian* the Emperour made his Master *Ansonius* to be Consul, and our worthy *Primate* suffered not the industry of his *teacher* to pass unrewarded.

3 Having

3. Having passed the course of his studies in the *University*, and done his Exercise with that Applause which is usually the reward of pregnant wits and hard study, he was remov'd into *Yorkshire*: where first in the City of *York* he was an assiduous *Preacher*, but by the Disposition of Divine providence he happened to be engaged at *Northalerton* in disputation with three pragmatical *Romish Priests* of the *Jesuits* order: whom he so much worsted in the *Conference*, and so shamefully disadvantaged by the evidence of Truth, represented Wisely and Learnedly, that the famous *Primate* of *York*, Archb. *Matthews*, a learned and most excellent Prelate, and a most worthy Preacher, hearing of that Triump, sent for him and made him his *Chaplain*. In whose service he continued till the Death of the *Primate*, but in that time had given so much testimony of his great dexterity in the Conduct of *Ecclesiastical*  
and

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*and Civil Affairs*, that he grew dear to his *Master*, and in that employment was made *Prebendary of York*, and then of *Rippon*. The Dean of which Church having made him his *Sub-dean*, he managed the affairs of that *Church* so well, that he soon acquired a greater fame, and entred into the possession of many *hearts*, and admiration to those many more that knew him.

4. There and at his *Parsonage*, he continued long to do the duty of a Learned and good *Preacher*; and by his wisdom, eloquence, and deportment, so gain'd the *Affections* of the Nobility, Gentry, and Commons of that County, that as at his return thither upon the blessed *Restoration* of his most Sacred *Majesty*, he knew himself obliged enough and was so kind as to give them a Visit: so they by their coming in great numbers to *meet* him, their joyful *reception* of him, their great *caressing* of him when he was there, their forward



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ward hopes to enjoy him as their *Bishop*, their trouble at his departure, their *unwillingness* to let him go away, gave signal testimonies that they were *wise and kind* enough to understand and value his great worth.

5. But while he lived there, he may seem like a *Diamond* in the *dust*; his low fortune cover'd a most valuable person, till he became observ'd by Sir *Tho. Wentworth*, Lord President of *York*, whom we all knew for his great excellencies, and his *great but glorious misfortunes*. This great person espied the great abilities of Doctor *Bramhall*, and made him his *Chaplain*, and brought him into *Ireland*, as one whom he believed would prove the most fit instrument to serve in that design, which for *two* years before his arrival here, he had greatly meditated and resolved: the *Reformation of Religion*, and the *Reparation* of the broken Fortunes of the Church.

6. The *complaints* were many, the  
*abuses*

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*abuses* great, the *Causes* of the Church vastly numerous : but as fast as they were brought in, so fast they were by the *Lord Deputy* referred back to Doctor *Bramhall* : Who by his indefatigable *pains*, great *sagacity*, perpetual *watchfulness*, daily and hourly *consultations* , reduc'd things to a more tolerable condition than they had been left in, by the *Schismatical principles* of some, and the unjust *prepossessions* of others, for many years before. For the *Bishops* were easie to be oppress'd by those that would, and they *complained* , but for a long time had no *helper* ; till God rais'd up that glorious instrument the Earl of *Strafford* , who brought over with him as great *affections* to the *Church*, and to all publick *interests* , and as admirable *abilities*, as ever before his time did invest and adorn any of the *Kings Vice-gerents*.

7. And God fitted his hand with an *instrument* as good , as his skill was great. For the first *Specimen* of his  
his

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his Abilities and diligence, in recovery of some *lost Tithes*, being represented to his *late Majesty* of blessed and glorious Memory, it pleased his Majesty, upon the Death of *Bishop Downham* to advance the *Doctor* to the Bishoprick of *Derry*. Which he not only adorned with an excellent spirit, and a wise Government, but did more than *double the Revenue*; not by taking any thing from them to whom it was due, but by *resuming* some of the *Churches Patrimony*, which by undue means was detained in unfitting hands.

8. But his *care* was beyond his *Diocefs*, and his *zeal* broke out to warm all his Brethren: for by the favour of the Lord *Lieutenant*, and his own incessant and assiduous labour and wise conduct, he bought in divers *Impropriations*, cancell'd many unjust *alienations*, and did restore them to a condition much more tolerable; I say much more tolerable: for though he rais'd them above *con-*  
*ttempt*,

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*tempt*, yet they were not near to *envy*. But he knew there could not in all times be wanting too many, that *envied* to the *Church* every degree of prosperity. And for ever, since the *Church* by Gods blessing, and the favour of Religious *Kings* and *Princes*, and pious *Nobility*, hath been endowed with fair *Revenues*, the *enemy* hath not been wanting, by pretences of Religion, to take away *Gods portion* from the *Church*, &c. I have heard from a most worthy hand, that at his going into *England*, he gave account to the *Archbishop of Canterbury* of 30000 *l.* a year, in the recovery of which he was greatly and principally instrumental.

9. But his care was not determined in the exterior part only, and accessories of Religion: he was careful, and he was prosperous in it, to reduce that Divine and Excellent Service of our *Church* to publick and constant Exercise, to Unity and Devotion: and to cause the *Articles* of the

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## Archbishop Bramhall. 123

the Church of *England* to be accepted as the rule of publick confessions and perswasions here, that they and we might be *populus unius labii*, of one heart and one lip, building up our hopes of heav'n on a most holy Faith, and taking away that *Shibboleth*, which made this Church lisp too undecently. And the excellent and wise pains he took in this particular, no man can *dehonestate* or reproach, but he that is not willing to confess, *That the Church of England is the best Reformed Church in the world*. God, by the prosperity of *his labours* and a blessed effect, gave testimony, not only of the piety and wisdom of his purposes, but that he loves to bless a *wise instructor*, when he is vigorously employed in a wise and Religious Labour.

10. These were great things, and matter of great envy. At first the product was nothing but great *admiration* at his stupendious *parts*, and wonder at his mighty *diligence*, and  
obser-

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observation of his unusual *zeal*: but this quickly past into the natural daughters of envy, *obloquy and slander*. His *zeal* for recovery of the Church Revenues was called *oppression* and rapine: his care of reducing Religion to wise and *justifiable* Principles was called *Popery and Arminianism*, and I know not what names, which signifie what the Authors are pleas'd to mean, and the people to construe and to hate. This made him to walk more *warily*, and do *justly*, and act *prudently*, and conduct his Affairs by the measure of *Laws*, as far as he understood; and indeed that was a very great way. And though every *slanderer* could tell a story, yet none could prove that ever he receiv'd a *bribe* to blind his eyes, *to the value of a pair of Gloves*. It was his own expression, when he gave *Glory to God*, who had preserv'd him innocent.

II. See the greatness of truth and prudence, and how greatly God stood

stood with him. When the numerous Armies of vexed people heaped up *Catalogues of Accusations*; when the Parliament of *Ireland* imitated the violent procedures of the then disordered *English*; when his glorious *Patron* was taken from his head, and he was disrobed of his great defences; when *Petitions* were invited, and *Accusations* furnished, and *Calumny* was rewarded and managed with Art and Power; when there was above 200 *Petitions* put in against him, and himself *denyed* leave to answer by word of mouth; when he was long *imprison'd*, and treated so, that a *guilty* man would have been broken into *affrightment*, and pittiful and low considerations: yet then, he himself standing almost alone (like *Callimachus* at *Marathon*, invested with Enemies, and cover'd with Arrows) defended himself beyond all the powers of guiltiness, even with the defences of *Truth*, and the bravery of *Innocence*, and answer'd the

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*Petitions* in Writing, sometimes 20 in a day, with so much clearness, evidence of truth, reality of fact, and testimony of Law, that his very *enemies* were ashamed and convinced: they found they had done like *Aesop's Viper*, they licked the *File* till their tongues bled, but himself was wholly *invulnerable*.

12. They were therefore to leave their *Musters* and decline the particulars, and fall to their *in iura*, to accuse him for going about to *subvert the Fundamental Laws*: the way by which great *Stafford* and *Canterbury* fell. Which was a device, when all reasons fail'd, to oppress the Enemy, by the bold *affirmation* of a conclusion they could *not prove*. But the *Martyr-King*, *Charles* the first, of most glorious and eternal memory, seeing so great a *Champion* likely to be oppress'd with numbers and despair, sent what *rescue* he could, his Royal *Letter* for his Bail, which was hardly granted to him; and when it was,



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was, it was upon such *hard terms*, that his very *delivery* was a *persecution*. He that does *great things* cannot avoid the tongues and teeth of *Envy*: but if *Calumnies* must pass for *Evidences*, the bravest *Heroes* must always be the most reproached persons in the world. But God, who takes care of *Reputations* as he does of *Lives*, by the orders of his *Providence* confutes the slanderer, that the memory of the *righteous* man might be embalm'd with *Honour*. And so it hapned to this *great* man. For by a publick warrantry, by the concurrent consent of *both Houses* of Parliament, the Libellous Petitions against him, the false Records and publick Monuments of injurious shame were *cancell'd*, and he was restor'd *in integrum* to that fame, where his great Labours and just Procedures had first instated him. Which though it was but *justice*, yet it was also such an *honour*, that it is greater than the virulence of *tongues*, which

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his worthiness and their envy had arm'd against him.

13. I shall not refuse to speak yet more of his *troubles*, as remembering that St. *Paul*, when he discourses of the *Glories* of the Saints departed, he tells more of their *Sufferings* than of their *prosperities*, as being the Laboratory and *Chrysale* in which God makes his Servants *Vessels of honour* to his Glory. The *storm* quickly grew high; *Words* were changed into *Swords*; iniquity had put on *Arms*: And when it is *armata nequitia*, then a man is hard put to it. The *Rebellion* brake out, the *Bishop* went to his charge at *Derry*; and because he was within the defence of *walls*, the execrable Traitor Sir *Pbelim O Neale* laid a snare to bring him to a dishonourable death. For he wrote a *Letter* to the *Bishop*, pretended intelligence between them, desired that according to their former agreement such a *Gate* might be deliver'd to him. The *Messenger* was not advis'd to be

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be cautious, not at all instructed in the *Art of Secresie*: for it was intended that he should be search'd, intercepted, and hanged for ought they cared: but the Arrow was shot against the *Bishop*, that he might be accus'd for base *Conspiracy*, and dye with shame and sad dishonour. But here *God* manifested his mighty care of his Servants. He was pleas'd to send into the heart of the *Messenger* such an affrightment, that he directly ran away with the *Letter*, and never durst come near the Town to deliver it. This story was publish'd by Sir *Phelim* himself, who added, that if he could have ensnar'd the *Bishop*, he had good assurance the *Town* should have been his own. The *goodness of God* is greater than all the *malice of men*.

14. But it seems Sir *Phelims* Treason against the Life of this worthy man had a *Correspondent* in the Town, and it broke out speedily: for what they could not effect by malicious

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*Stratagem*, they did in part by *open Force*: they turned the *Bishop* out of the Town, and upon trifling and unjust pretences search'd his *Carriages*, and took what they pleas'd, till they were asham'd to take more. However though the usage was *sad*, yet it was *recompenc'd* to him by his taking *Sanctuary in Oxford*; where he was graciously receiv'd by that most incomparable and divine *Prince*: But having serv'd the King in *Yorkshire* by his Pen, and by his Counsels, and by his Interest, he return'd back to *Ireland*; where under the excellent conduct of *his Grace*, the now Lord Lieutenant, he ran the risque and fortune of *oppressed Virtue*.

15. But God having still resolv'd to afflict us, the good man was forced into the fortune of the *Patriarchs*, to leave his Country, and his Charges, and seek for safety and bread in a *strange Land*. He was not asham'd to *suffer*, where the *Cause* was honourable and glorious. Thus God pro-

provided for the needs of his banished, and *sent a man*, who could minister *comfort* to the afflicted, and *courage* to the persecuted, and *resolution* to the tempted, and *strength* to that Religion, for which they all suffered.

16. And here this great man was indeed *triumphant*, for so it was, that he stood in publick and brave defence for the *Doctrine* and *Discipline* of the *Church of England*. There wanted not diligent *Tempters* in the Church of *Rome*, who taking advantage of the *Afflictions* of his *Sacred Majesty*, (in which state men commonly *suspect* every thing, and like men in *sickness* are willing to change *from side to side*, hoping for ease and finding none) flew at *Royal Game*, and hop'd to draw away the King from that *Religion*, which his most Royal Father, the *best Man* and the *wisest Prince* in the world, had seal'd with the *best Blood* in Christendom; and which himself suck'd in with his *Education*,

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and had *confirmed* by choice and reason, and *confess'd* publickly and bravely, and hath since *restor'd* prosperously. *Millitier* was the man, witty and bold enough to attempt a zealous and a foolish undertaking; and address'd himself with *ignoble* indeed, but *witty Arts*, to perswade the *King* to leave what was dearer to him than his *eyes*. It is true, it was a *Wave* dash'd against a *Rock*, and an *Arrow* shot against the *Sun*, it could not reach him: but the *Bishop of Derry* turn'd it also, and made it fall upon the Shooters *head*. For he made so ingenious, so learned, and so acute *Reply* to that Book, he so discover'd the *Errors* of the *Roman Church*, retorted the *Arguments*, stated the *Questions*, demonstrated the *Truth*, and shamed their *Procedures*, that nothing could be a greater Argument of the *Bishops* Learning, great Parts, deep Judgment, quickness of Apprehension, and sincerity in the *Catholick and Apostolick Faith*, or of the Follies and

and Prevarications of the Church of Rome.

17. But this most Reverend *Prelate* found a nobler adversary, and a braver Scene for his Contention. He found that the *Roman Priests*, being wearied and baffled by the wise Discourses, and pungent Arguments of the *English Divines*, studiously declined any more to dispute the particular questions against us, but fell at last upon a general charge, imputing to the Church of England the great crime of *Schism*; and by this they thought they might with most probability deceive unwary and unskilful Readers: for they saw the *Schism*, and they saw we had left them; and because they consider'd not the Causes, they resolved to out-face us in the Charge. The *Bishop* now, having an Argument fit to employ his great abilities, undertakes the question, and in a full Discourse proves the Church of Rome not only to be guilty of the *Schism*, by making it necessary  
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to depart from them; but they did actuate the *Schism*, and themselves made the *first separations* in the great point of the *Pope's Supremacy*; which was the *palladium* for which they principally contended. He made it appear, that the *Popes of Rome* were *Usurpers* of the Rights of Kings and Bishops, that they brought in *new Doctrines* in every Age, that they impos'd their own *devices* upon Christendom as *Articles* of Faith; that they prevaricated the Doctrines of the Apostles; that the *Church of England* only return'd to her Primitive purity, that she joyn'd with Christ and his Apostles, that she agreed in all the sentiments of the *Primitive Church*.

18. The old *Bishop of Chalcedon*, known to many of us, replyed to this excellent Book, but was soon answer'd by a Rejoynder made by the *Lord Bishop of Derry*; in which he so press'd the former *Arguments*, refuted the *Cavils*, brought in so many im-  
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impregnable *Authorities* and probations, and added so many moments and weights to his Discourse, that the *pleasures* of reading the Book would be the greatest, if the *profit* to the Church of God were not greater. Whenever men will desire to be *satisfied* in those great questions, the *Bishop of Derry's* Book shall be their *Oracle*.

19. I will not insist upon his other *excellent writings*; but it is known every where, with what *Piety* and *acumen* he wrote against the *Manichean* Doctrine of *fatal necessity*, which a late *witty man* had pretended to adorn with a new Vizor: but this *excellent person* washed off the *ceruss* and the meretricious paintings, rarely well asserted the *Oeconomy* of the *Divine Providence*; and, having once more *triumph'd* over his Adversary, betook himself to the more agreeable attendance upon *Sacred Offices*; and having usefully and wisely discoursed of the Sacred Rite of *Confirmation*, impos'd hands upon the most illustrious  
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Princes the *Dukes of York and Gloucester*, and the *Princess Royal*, and ministred to them the promise of the Holy Spirit, and ministerially established them in the Religion and Service of the Holy *Jesus*.

20. And one thing more I shall remark, that at his leaving those parts upon the *Kings Return*, some of the *Remonstrant* Ministers of the Low-Countries coming to take their leaves of this great man, and desiring that by his means the *Church of England* would be kind to them: He had reason to grant it, because they were *learned men*, and in many things of a *most excellēt Belief*; yet he reprov'd them, and gave them *caution* against it, that they approached too near, and gave too much countenance to the great and dangerous errours of the *Socinians*.

21. He thus having serv'd God and the King abroad, God was pleas'd to return to the King and to us all, as in the days of old, and we sung the  
Song

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Song of David, *In convertendo captivitatem Sion*. When King David and all his Servants returned to *Jerusalem*, this great person, having trod in the *wine-press*, was called to drink of the *wine*; and as an *honorary Reward* of his great Services and Abilities was chosen *Primate* of this National Church. He had this Remark in all his Government, that as he was a great hater of *Sacrilege*, so he professed himself a publick enemy to *non-residence*, and often would declare wisely and religiously against it, allowing it in no case but of necessity or the *greater good* of the Church.

22. There are great things spoken of his Predecessor St. *Patrick*, that he founded 700 Churches and Religious Covents, that he ordained 5000 *Priests*, and with his own hands Consecrated 350 *Bishops*. How true the story is I know not, but we are all witnesses that the late *Primate*, whose memory we now Celebrate, did by an extraordinary contingency

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tingency of Providence in one day, consecrate *two Archbishops and ten Bishops*, and did benefit to almost all the Churches in *Ireland*, and was greatly instrumental to the *endowments* of the whole *Clergy*, and in the greatest *abilities* and incomparable *industry* was inferiour to none of his most glorious *Antecessors*.

23. The *Character* which was given of that Learned Primate *Richard of Armagh* by *Trithemius* does exactly fit this our *Father*: *Vir in divinis, &c. He was learned in the Scriptures, skilled in secular Philosophy, and not unknowing in the Civil and Canon Laws* (in which studies I wish the *Clergy* were with some carefulness and diligence still more conversant: ) *He was of an excellent Spirit, a Scholar in his Discourses, an early and industrious Preacher to the People.* And, as if there were a more particular sympathy between their souls, our *Primate* had so great a veneration to his *Memory*, that he purposed, if he had lived,

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lived, to have restor'd his *Monument* in *Dundalk*, which time or impiety or unthankfulness had either omitted or destroyed. So great a lover he was of all true and inherent worth, that he loved it in the very *memory of the Dead*, and to have such great *examples* transmitted to the intuition and imitation of *Posterity*.

24. At his coming to the *Primacy*, he knew he should at first espy little besides the *ruines* of Discipline, a Harvest of Thorns and *Heresies*, prevailing in the hearts of the people, the *Churches* possessed by Wolves and Intruders, mens hearts greatly *estranged* from true Religion: and therefore he set himself to *weed* the Fields of the Church. He treated the *Adversaries* sometimes *sweetly*, sometimes he confuted them *learnedly*, sometimes he rebuked them *sharply*. He visited his *Charges* diligently, and in his own *person*, not only by proxies and instrumental *deputations*: he design'd nothing, that we know of, but the  
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the *Redintegration of Religion*, the Honour of *God* and the *King*, the restoring of *collapsed* Discipline, and the renovation of the *Faith*, and the Service of God in the Churches: and still he was *indefatigable*, and, even in the last Scene of his life, not willing that God should take him *unemployed*.

25. The last of *January* God sent him a brisk alarm of Death, whereupon he made his *will*; in which beside the prudence and *presence of Spirit* manifested in making a just and wise settlement of his *Estate*, and provisions for his *descendants*, at midnight and in the trouble of his sickness, and circumstances of *addressing death*, he kept still a special sentiment, and made *confession* of Gods admirable mercies, and gave thanks, that God had permitted him to live to see the blessed *Restoration* of his *Majesty* and the Church of *England*; confessed his *Faith* to be the same as ever, gave *praises* to God that he was  
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born and bred up in *this Religion*, and prayed to God, and hoped he should die in the *Communion* of this Church, which he declared to be the *most pure and Apostolical Church in the whole world*. He prayed to God to pardon his frailties and infirmities, relyed upon the Mercies of God, and the Merits of *Jesus Christ*; and with a singular sweetness *resign'd* up his soul into the hands of his Redeemer.

26. But God, who is the great *Choragus* and Master of the *Scenes* of Life and Death, was not pleas'd to draw the Curtains: There was an *Epilogue* to his life, yet to be acted and spoken. He returned to *Actions* of Life, and went on in the methods of the same *procedure* as before, was desirous still to *establisb* the Affairs of the Church, complain'd of some *disorders* which he purposed to redress, girt himself to the work: but though his *Spirit* was willing, yet his *Flesh* was weak, and he was *heavy unto death*, and look'd for the last

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warning, which seiz'd on him in the *midst* of business ; and though it was *sudden*, yet it could not be *unexpected* or unprovided by surprize ; and therefore could be no other than that *d'significatio* which *Augustus* used to wish unto himself, a *civil and well natur'd death*, without the amazement of troublesome circumstances. His *passive* fortitude had been abundantly tryed before, and therefore there was the less need of it now ; his *active* Graces had been abundantly demonstrated by the great and good things he did ; and therefore his last Scene was not so laborious : but God call'd him away, something after the manner of *Moses*, which the Jews express by *osculum oris Dei*, the kiss of Gods mouth, that is, a death indeed *foreshignified*, but gentle and serene, and without temptation.

27. To sum up all, he was a wise *Prelate*, a learned *Doctor*, a just *Man*, a true *Friend*, a great *Benefactor* to others, a thankful *Beneficiary* where



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where he was obliged himself. He was a faithful *Servant* to his Masters, a loyal *Subject* to the King, a zealous *Assertor* of his Religion against *Papery* on the one side, and *Fanaticism* on the other. The practice of his Religion was not so much in *form* and exterior Ministeries (though he was a great observer of all the publick *Rites* and Ministeries of the Church) as it was in *doing good* for others. He had the fate of the Apostle *St. Paul*, he passed *through evil report and good report, as a deceiver, and yet true*. He was a man of great business and great resort: he divided his life into *Labour*, and his *Book*: he took care of his *Churches* when he was alive, and even after his death, having left 500 *l.* for the repair of his *Cathedral of Armagh*, and *St. Peters Church in Drogheda*. He was an excellent *Scholar*, and rarely well accomplished: first instructed to great excellency by *natural parts*, and then consummated by *study and experience*. *Melancthon* was

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us'd to say, that himself was a *Logician*, *Pomeranus* a *Grammarian*, *Justin* *Jonas* an *Orator*, but that *Luther* was all these. It was greatly true of him, that the single perfections, which make many men eminent, were *united* in this Primate, and made him *illustrious*. It will be hard to find his *equal* in all things: for in him were visible the great lines of *Hookers* *Judiciousness*, of *Jewels* *Learning*, and of the *Acuteness* of *Bishop Andrews*. He *wrote* many things fit to be read, and *did* very many things worthy to be *written*; which if we wisely *imitate*, we may hope to meet him in the Resurrection of the *Fust*.

Ob. 1663.

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X. Dr.

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X. Dr. *Jeremy Taylor*  
L<sup>d</sup> Bishop of *Down*.

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[From Dr. George Rust.]

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1. **H**E was born at *Cambridge*, and brought up in the *Free-School* there, and was ripe for the *Univerſity*, afore Custom would allow of his admittance: but by that time he was *thirteen* years old, he was entred into *Caius Colledge*, and as ſoon as he was *Graduate*, he was choſen *Fellow*.

2. He was a *Man* long afore he was of Age, and knew little more of the ſtate of *Childhood*, than its *Innocency* and pleaſantneſs. From the *Univerſity*, by that time he was *Maſter of Arts*, he removed to *London*,

and became publick *Lecturer* in the Church of *St. Pauls*, where he preached to the admiration and astonishment of his Auditory: and by his florid and youthful *Beauty*, and sweet and pleasant *Air*, and sublime and rais'd *Discourses*, he made his Hearers take him for some young *Angel*, newly descended from the visions of *Glory*.

3. The *Fame* of this new *Star*, that out-shone all the rest of the *Firmament*, quickly came to the notice of the great *Archbishop* of *Canterbury*, who would needs have him *Preach* before him; which he performed not less to his wonder than satisfaction. His *Discourse* was beyond exception, and beyond imitation. Yet the wise *Prelate* thought him *too young*: But the great youth humbly beg'd *his Grace* to pardon that fault, and promis'd, if he liv'd, he would mend it.

4. However the grand *Patron* of Learning and ingenuity, thought it for the advantage of the world, that  
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such mighty *parts* should be afforded better opportunities of study and improvement, than a course of constant *Preaching* would allow of. And to that purpose he plac'd him in the Colledge of *All-Souls* in *Oxford*; where *love* and *admiration* still waited upon him: which so long as there is any spark of *Ingenuity* in the breasts of men, must needs be the inseparable *attendants* of so extraordinary a worth and sweetness.

5. He had not been long here afore my Lord of *Canterbury* bestow'd upon him the Rectory of *Upingham* in *Rutland-shire*, and soon after preferr'd him to be Chaplain to *King Charles* the *Martyr* of Blessed and immortal Memory. Thus were *Preferments* heaped upon him, but still less than his deserts: and that not through the fault of his great *Masters*, but because the amplest Honours and Rewards were *poor*, and inconsiderable, compar'd with the greatness of his worth and merit.

6. This *great man* had no sooner launch'd out into the world, but a fearful *tempest* arose, and a barbarous and unnatural *War* disturb'd a long and uninterrupted *Peace* and *Tranquillity*, and brought all things into *disorder* and *confusion*. But his *Religion* taught him to be *Loyal*, and engaged him on his Princes side: whose *cause* and quarrel he always owned, and maintain'd with a great *courage* and *constancy*: till at last, he and his little *Fortune* were shipwreck'd in that great *Hurricane*, that over-turn'd both *Church* and *State*. This fatal *storm* cast him ashore in a private corner of the world, and a tender *Providence* shrouded him under her wings; and the *Prophet* was fed in the *wilderness*, and his great *worthiness* procur'd him *friends* that supply'd him with bread and necessaries.

7. In this *solitude* he began to write those excellent *Discourses*, which are enough of themselves to furnish a *Library*, and will be famous to all  
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succeeding Generations for their greatness of *wit*, and profoundness of *Judgment*, and richness of *Fansie*, and clearness of *Expression*, and copiousness of *Invention*, and general *usefulness* to all the purposes of a *Christian*. And by these he soon got a great *Reputation* among all persons of judgment and indifferency; and his *Name* will grow greater still, as the world grows better and wiser.

8. When he had spent some years in this *retirement*, it pleased God to visit his Family with *Sickness*, and to take to himself the dear pledges of his favour, *three Sons* of great hopes and expectations, within the space of two or three months. And though he had learn'd a quiet submission unto the *Divine Will*, yet the *Affliction* touch'd him so sensibly, that it made him desirous to leave the Country: And going to *London*, he there met my Lord *Conway*, a person of great Honour and Generosity, who making a kind profer, the good man embrac'd  
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it, and that brought him over into *Ireland*, and settled him at *Portmore*, a place made for study and contemplation, which he therefore dearly loved. And here he wrote his *Cases of Conscience*; a Book that is able alone to give its Author *Immortality*.

9. By this time the wheel of *Providence* brought about the *Kings* happy *Restoration*, and there began a new world, and the *Spirit* of God mov'd upon the face of the *waters*, and out of a confused *Chaos* brought forth Beauty and Order, and all the *three Nations* were inspir'd with a new Life, and became *Drunk* with an excess of *Joy*. Among the rest, this *Loyal Subject* went over to Congratulate the Prince and Peoples Happiness, and bear a part in the *Universal Triumph*.

10. It was not long after his *Sacred Majesty* began the settlement of the Church, and the Great Doctor *Jeremy Taylor* was resolv'd upon, for the Bishoprick of *Down* and *Conor*,  
and



and not long after *Dromore* was added to it. And it was but reasonable that the *King* and *Church* should consider their *Champion*, and reward the pains and sufferings he underwent in the defence of their Cause and Honour.

11. With what *care and faithfulness* he discharg'd his Office, we are all his witnesses; what good *Rules* and *Directions* he gave his *Clergy*, and how he taught us the practice of them by his own *Example*. Upon his coming over *Bishop*, he was made a *Privy Counsellor*, and the *University of Dublin* gave him their Testimony, by recommending him for their *Vice-Chancellor*; which honourable Office he kept to his dying day.

12. During his being in this *See*, he wrote several excellent Discourses, particularly his *Disswasive from Popery* (which was received by a general Approbation) and a *Vindication* of it from some impertinent Cavillers, that pretend to *answer Books*,  
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when there is nothing towards it, more than the very *Title Page*.

13. This great *Prelate* improv'd his *Talent* with a mighty industry, and managed his *Stewardship* rarely well: and his *Master*, when he call'd for his *Accounts*, found him busie, and at his work, and employ'd upon an excellent Subject, *A Discourse upon the Beatitudes*: Which if finish'd, would have been of great use to the world, and solv'd most of the *Cases of Conscience* that occur to a *Christian*, in all the varieties of states and conditions. But the *All-wise God* hath ordained it otherwise, and hath call'd home his good *Servant*, to give him a portion in that blessedness that *Jesus Christ* hath promised to all his faithful *Disciples* and *Followers*.

14. Thus having given you a brief account of his *Life*, I will add a *Character* of his person; although the Subject can hardly be reach'd by any expressions; for he was none of *Gods* ordinary works, but his *Endowments*

*downments* were so many and so great, as really made him a *Miracle*.

15. *Nature* had befriended him much in his constitution, for he was a person of a most sweet and obliging *Humour*, of great *Candour* and ingenuity; and there was so much of *Salt*, and fineness of *Wit*, and prettiness of address in his familiar Discourses, as made his *Conversation* have all the pleasantness of a *Comedy*, and all the usefulness of a *Sermon*. His *Soul* was made up of *Harmony*, and he never spake, but he charm'd his Hearer not only with the clearness of his *Reason*, but all his words, and his very *Tone* and *Cadencies* were strangely *Musical*.

16. But that which did most of all captivate and enrich, was the gaiety and richness of his *Fansie*. For he had much in him of that *natural Enthusiasm*, that inspires all great *Poets* and *Orators*; and there was a generous ferment in his Blood and Spirits that set his *Fansie* bravely a work, and made

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made it swell, and teem, and become pregnant to such degrees of Luxuriancy, as nothing, but the greatness of his *wit* and *Judgment*, could have kept it within due bounds and measures.

17. And indeed it was a *rare mixture*, and a single instance, hardly to be found in any Age. For the great *Tryer of Wits* has told us, That there is a peculiar and several *Complexion* requir'd for *wit*, and *Judgment*, and *Fansie*: and yet you might have found all these in this great Personage, in their eminency and perfection.

18. But that which made his Wit and Judgment so considerable, was the largeness and freedom of his *Spirit*. For *Truth* is plain and easie to a mind disintangled from *Superstition* and *prejudice*. He was one of the *ἐνδεξιμοί*, a sort of brave Philosophers that *Laërtius* speaks of, that did not addict themselves to any particular Sect, but *ingeniously* sought  
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for Truth among all the wrangling Schools. And they found her miserably torn and *rent to pieces*, and parcell'd into rags, by the several contending parties, and so *disfigur'd and misshapen*, that it was hard to know her; but they made a shift to gather up her *scatter'd Limbs*, which as soon as they came together, by a strange sympathy and connaturalness, presently united into a lovely and beautiful *Body*.

19. This was the *Spirit* of this great man, he weigh'd mens *Reasons*, and not their *Names*, and was not scar'd with the ugly *Vizards*, men usually put upon *persons* they hate, and *opinions* they dislike; nor affrighted with the *Anathema's* and Execrations of an *Infallible Chair*; which he looked upon only as *Bugbears* to terrifie weak and childish minds. He consider'd, that it is not likely any *one* party should wholly engross Truth to themselves, that *Obedience* is the only way to true *knowledge* (which is an *Argument*

ment that he hath manag'd rarely well, in that excellent *Sermon* of his which he calls *Via intelligentia* :) that God always and only teaches *docible and ingenuous* minds, that are willing to hear, and ready to obey according to their *Light*: that it is impossible, a pure, humble, resigned, *God-like Soul* should be kept out of *Heav'n*, whatever mistakes it might be subject to in this state of *Mortality*; that the design of *Heav'n* is not to fill mens *Heads*, and feed their *Curiosities*, but to better their *Hearts* and mend their *Lives*. Such considerations as these made him *impartial* in his disquisitions, and give a due allowance to the *Reasons* of his *Adversary*, and contend for *Truth* and not for *Victory*.

20. To these advantages of *Nature*, and excellency of his *Spirit*, he added an indefatigable *Industry*, and God gave a plentiful *Benediction*: for there were very few kinds of Learning but he was a *Myſtes*, and a great Master in them.

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21. He was a rare *Humanist*, and hugely vers'd in all the *polite* parts of Learning, and had thoroughly concocted all the ancient *Moralists*, *Greek*, and *Roman*, *Poets*, and *Orators*; and was not unacquainted with the refined Wits of the later Ages, whether *French*, or *Italian*.

22. But he had not only the Accomplishments of a *Gentleman*, but so *universal* were his *parts*, that they were proportion'd to every thing. And though his Spirit and Humour were made up of *smoothness* and gentleness, yet he could bear with the harshness and *roughness* of the *Schools*, and was not unseen in their subtilties and *spinosities*, and upon occasion could make them serve his purpose: And yet, I believe, he thought many of them very near a kin to the *Famous Knight* of the *Muncha*, and would make sport sometimes with the *Romantick* Sophistry, and *phantaftick* Adventures of *School-Errantry*.

23. His skill was great, both in  
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the *Civil* and *Canon Law*, and *Casuiſtical Divinity*: And he was a rare *conductor* of Souls, and knew how to *counſel*, and to *advise*; to ſolve difficulties and determine *Cases*, and quiet *Conſciences*. And he was no Novice in Mr. *J. S.*'s *new Science of Controverſie*: but could manage an Argument, and make *reparties* with a ſtrange dexterity. He underſtood what the ſeveral *Parties* in *Chriſtendom* have to ſay for themſelves; and could plead their cauſe to better advantage than any *Advocate* of their Tribe; and when he had done, he could *confute* them too, and ſhew, that better *Arguments* than ever they could produce for themſelves, would afford no ſufficient ground for their fond *Opinions*.

24. I ſhall adde only his great acquaintance with the *Fathers* and *Eccleſiaſtical Writers*, and the *Doctōrs* of the firſt and pureſt Ages both of the *Greek* and *Latin Church*; which he has made uſe of againſt the *Roma-niſts*,



nists, to vindicate the *Church of England* from the Challenge of *Innovation*, and prove her to be truly *Antient, Catholick, and Apostolical*.

25. But *Religion and Virtue* is the Crown of all other Accomplishments: and it was the *Glory* of this great man, to be thought a *Christian*, and whatever you added to it, he look'd upon as a term of *diminution*. And yet he was a *zealous* Son of the *Church of England*; but that was, because he judg'd her, (and with great reason) a Church the *most purely Christian* of any in the world.

26. In his younger years he met with some assaults from *Popery*, and the high pretensions of their *Religious Orders* were very accommodate to his *devotional Temper*. But he was always so much *Master* of himself, that he would never be govern'd by any thing but *Reason*, and the evidence of *Truth*: which engag'd him in the study of those *Controversies*; and to how good purpose, the world is by this

time a sufficient *witness*. But the longer, and the more he consider'd, the worse he lik'd the *Roman Cause*, and became at last to censure them with some severity: but I confess, I have so great an opinion of his *Judgment*, and the *Charitableness* of his Spirit, that I am afraid he did not think worse of them than they *deserve*.

27. But *Religion* is not a matter of *Theory* and *Orthodox Notions*, and it is not enough to *believe* aright, but we must practice accordingly: and to Master our *Passions*, and to make a right use of that *αυτεξουσία* and *power* that God has given us over our own *actions*, is a greater glory than all other *Accomplishments* that can adorn the mind of man. And therefore I shall close my *Character* of this great Personage with a touch upon some of those *Virtues*, for which his *Memory* will be precious to all *Posterity*.

28. He was a person of great *Humility*, and, notwithstanding his stupendious Parts, and Learning, and  
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eminency of place, he had nothing in him of *Pride* and *Humour*, but was *courteous* and *affable*, and of easie *access*, and would lend a ready *ear* to the *Complaints*, yea to the *impertinences* of the meanest persons.

29. His Humility was coupled with an extraordinary *Piety*, and I believe he spent the greatest part of his time in *Heaven*. His solemn *hours of Prayer* took up a considerable portion of his life; and we are not to doubt but he had learn'd of *St. Paul* to pray continually; and that *occasional ejaculations*, and frequent aspirations and emigrations of his Soul after God, made up the best part of his Devotions.

30. But he was not only a good man God-ward, but he was come to the top of *St. Peters Gradation*, and to all his other Virtues added a large and diffusive *Charity*. And whoever compares his plentiful *Incomes* with the *inconsiderable estate* he left at his *Death*, will be easily convinc'd, that

L 3      *Charity*

*Charity* was steward for a great proportion of his *Revenue*. But the *Hungry* that he fed, and the *Naked* that he cloath'd, and the *distress'd* that he supply'd, and the *fatherless* that he provided for; the *poor Children* that he put to *Apprentice*, and brought up at *School*, and maintain'd at the *University*, will now sound a Trumpet to that *Charity*, which he disperfed with his *right hand*, but would not suffer his *left hand* to have any knowledge of it.

31. To sum up all in a few words, This *Great Prelate*, had the Good Humour of a *Gentleman*, the Eloquence of an *Orator*, the Fanfic of a *Poet*, the acuteness of a *Schoolman*, the profoundness of a *Philosopher*, the Wisdom of a *Chancellor*, the Sagacity of a *Prophet*, the Reason of an *Angel*, and the Piety of a *Saint*. He had Devotion enough for a *Cloister*, Learning enough for an *University*, and Wit enough for a *Colledge of Virtuosi*: And, had his *Parts* and *Endowments* been parcell'd out among his  
poor

poor *Clergy* that he left behind him, it would perhaps have made one of the best *Diocese* in the world.

32. But alas! *Our Father, Our Father! The Horses of our Israel, and the Chariot thereof!* He is gone, and has carried his *Mantle*, and his *Spirit* along with him up to *Heaven*; and the *Sons* of the Prophets have lost all their beauty and *lustre*, which they enjoy'd only from the *reflection* of his Excellencies, which were bright and radiant enough, to cast a *glory* upon a whole order of Men. But the *Sun* of this our world, after many attempts to break through the crust of an earthly Body, is at last swallow'd up in the great *Vortex* of Eternity; and there all his *Macule* are scatter'd and dissolv'd, and he is *fix'd* in an *Orb* of Glory, and shines among his *Brethren-stars*, that in their several Ages gave *Light* to the world, and *turn'd many Souls unto Righteousness*.

33. And we that are *left behind*, though we can never *reach* his perfections,

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fections, must study to *imitate* his  
Virtues, that we may at last come to  
sit *at his feet* in the Mansions of Glory,  
*which God grant for his infinite Mer-*  
*cies in Jesus Christ.*

Ob. Aug. 13. 1667.

Soli Deo Gloria.

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FINIS.

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